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SEERSHIP AND REVELATION.

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"The spirit spake to him of everything."
—*Philip James Bailey.*

Seership has been very generally supposed to be a faculty of second sight, a seeing that is beyond the common physical sense through some extraordinary addition to its powers. Its existence in actual manifestation has been accepted as a sublime fact, or decried as a senseless superstition, according as individuals were receptive or distrustful of matters beyond the ordinary ken. Witnesses have demonstrated it by incontrovertible evidence, and they who are of the spirit that denies have as forcibly exhibited its absurdity. The time was when they who believed were accounted sages and philosophers that loved and pursued the deeper knowledge; while some consider those wise and philosophic whose chiefer boast is to ignore the possible existence of such intelligence. We may not censure these for their doubts, however unreasonable; they have their place and use in the economy of things.

We all are seers who see the things for which we have our eyes open. Xenophon has preserved the account of a revolt of an Armenian king from his allegiance, and his subjugation again by Cyrus. The royal family became prisoners, and a council was held to determine their fate. Just then Tigranes, the son of the king, who had taken no part in the revolt, came home from a journey. He was able to persuade the conqueror

to relax in severity toward his father. Cyrus then demanded what price the prince would give for the ransom of his wife. "Cyrus," cried Tigranes, "to save her from slavery I offer my own life as a sacrifice!"

The generous Persian monarch at once set them all free, only asking help against the Chaldeans, a predatory people in that region. Every one was enthusiastic in the praise of Cyrus, extolling his wisdom, his forbearance, his mildness of temper, and his great personal beauty. Tigranes, among others, asked his wife: "Do you not think Cyrus handsome?" "Indeed," she replied, "I did not see him." "At whom, then, were you looking?" he asked. "At him who said that, to save me from slavery, he would ransom me by the sacrifice of his own life."

Thus the greater eclipses the lesser glory. However brightly the stars shine in the daytime, the light of the sun outdazzles their radiance. The wife of Tigranes was rapt from any contemplating of the Persian king and his noble qualities by the sublimer spectacle of her husband ready to give his life for her ransom from a terrible doom. The occult faculty of seership is analogous in its character. We need not consider it supernatural, except we understand this term aright as denoting what is more highly natural, rather than an endowment outside of the sphere of our humanity. The Divine alone is thus above and beyond; all else is in the category with us.

The power of beholding that the seer possesses is an attainment or inherent capacity uncommon in its scope or development rather than in its subjective character. We were reminded of this by observing a locust that had just come to its second birth from its former grasshopper-like mode of existence. There lay the former body as perfect and shapely as before. It had contained inchoate the beautiful creature that we were contemplating all the time that we had known only the coarse, dark-hued insect. Somewhat analogous to this is the faculty of the seer, which exists more or less dormant and imperceptible, until developed in some degree from its

sepulchral envelope. It had been hidden within the physical faculty of sight, away from our observation, till presently it extended itself into the foreground, leaving the commoner sense behind.

Viewing seership as an attainment possible to be acquired by artificial means, there have been many endeavors to gain its possession. In the Secret Rites of the ancient worships, it was the prize of those who passed the trials successfully. In the beginning of the observances, the candidates were styled "mystics," as being veiled from the former conditions of life; and at the conclusion they became "epoptæ," or seers, as now beholding the end of our existence and the divinity of its origin. We read likewise of others who followed a correspondent preliminary training, undergoing great mortifications of the corporeal nature, privation of common enjoyments, abstinence and special disciplines of great severity. When they are not carried to excess, such practices are often conducive to health of body and clearness of thought. Despite the protests and examples of eminent monks and ascetics, we may very properly enumerate with these preparatives the concurrent energy of personal cleanliness. For the heart to be freed from an evil conscience may be better, but in its own province we regard it as equally proper for the body to be cleansed with pure water.

Other agencies have been common that many may regard as equivocal or exceptional. Drugs were employed to set free the interior faculty and enable it to penetrate the region that is beyond the common eye. The famous "witch-herbs" of the Middle Ages—aconite, belladonna, digitalis, veratrum, henbane, fungus, and the juices of hemp and poppy—were favorite ingredients in these magic preparations. The shaman of the Mongolian tribes also has mysterious compounds; and the medicine man of the American forest finds aid in the fumes of tobacco, as the mantic of the Old Rites did in kykeon, narcotic draughts, and in the divine homa and soma, which were esteemed as the beverages of gods. The prophetic women at

Delphi caught an inspiration by means of a vapor coming up from the earth, and those at Brankhidæ from inhalations of gas from a stream of water. Benjamin Paul Blood, cognizant that " we are such stuff as dreams are made on," sought the occult knowing by means of anæsthetics. There were likewise arts akin to or identical with mesmerism that priests in the temples were wont to employ to procure knowledge that was otherwise unattainable. Some possessed the occult power fortuitously or by natural gift; some gained it by abnormal excitation of faculties of the mind, or from nervous disorder, and others by a clear vision incident to advancing years.

Our literature teems with examples of a sight interior and superior to the common visual sense. Such manifestations are by no means confined to the visionary and credulous, but are to be found among the cultured and critical. Nor do they consist of cases remote from one another, but are about as frequent as other occurrences. There is another peculiarity of equal note: Second sight comes unexpectedly, with every reasonable evidence of having its origin from some source distinct from the mind of the recipient. We may not, as lovers of the truth, relegate such things to classic story and garrulous phantasy, but must direct our attention to learning their origin, quality, and purpose.

The memorable relations of Emanuel Swedenborg are already firmly established beyond the power of denial. It is known that he learned of things beyond common perception, which must have been imparted to him by personal beings with whom he was *en rapport.* Some of these—as, for example, his vision of the fire at Stockholm, which he, being then at Gothenburg, described as it was burning, and likewise his report to Queen Ulrika of her private conversation at Berlin with her brother—are too tangible and well authenticated for honest doubting.

An example of prediction that was amply verified is that of Colonel Meadows Taylor, well known in Oriental literature. While holding a subordinate place in the British East Indian

service, he had won the friendly regard of a Brahman, reputed to possess extraordinary powers, who prophesied that the colonel would soon be recalled to England, and that he would return to India at a later period invested with a higher office. At that time there appeared nothing more improbable; yet it occurred exactly as the Brahman had declared.

During the closely contested presidential campaign of 1880, there lived a physician in New York of considerable notoriety as a seer and astrologist. A gentleman asked him one day which candidate would be elected. "General Garfield," he answered, and then added that he would be murdered while in office.

Impending and threatening dangers are often revealed by dreams, or by a subtile impinging of the consciousness. In 1842, the wife of Samuel Adams, a New York printer, dreamed that she saw her husband murdered and his body placed in a box as if for shipment. A short time afterward Adams was killed at No. 335 Broadway, by John C. Colt, the circumstances being exactly as predicted in his wife's dream.

The Egyptian prophet and theurgist, Abammon, denies that the faculty of foreknowledge comes from any condition of the body or acquisition by art, but declares that the soul, when liberated from subjection to the body in sleep, may receive such perception. In fact, the spirit at once pervades and surrounds the body to an indefinite extent, being much more than psychical in its essence and transcendent faculty. All spirits are, so to speak, in conjunction, as an ocean that surrounds the world. Each one has individuality, and yet is in intelligent communication with the others; and there is a common faculty of knowing that includes the future and the past within present time. There is something in this matter that is in analogy with transmissions by the electric wire.

Many years ago the writer was standing at the foot of a pine-tree that was in a somewhat advanced stage of decay. Suddenly he heard—or, rather, felt vividly conscious of—a voice, saying, "Step back!" He obeyed at once, moving

backward about eight feet. The next moment the broken top of the trunk fell exactly where he had stood, and with such force as to bury itself partially in the earth.*

The late Professor Tholuck, of the University of Halle, gives an analogous account of Doctor De Wette, the father of the "higher criticism," who has been described as the most unimaginative of men. Returning from a visit one evening, the doctor glanced at the window of his study and saw the room lighted. He had locked the door at leaving and placed the key in his pocket. Gazing in the profoundest astonishment, he beheld a figure, the exact simulacrum of himself, come forward and look out. Curious now to see the matter further, the doctor procured an apartment in the house opposite. He saw his double at work apparently after his own manner, going occasionally to the shelves for a book to consult and finally retiring for the night. De Wette hastened the next morning to unravel the matter. Upon unlocking the door of his study, he found everything exactly as he had left it the day before. Not yet certain of himself, he made his way to his sleeping-apartment. To his utter amazement he found that the wall had fallen upon the bed crushing it to the floor. The counterfeit De Wette had saved the life of the other. Professor Tholuck, relating the matter, added: "I doubt this no more than I doubt the God in heaven!"

Goethe relates that as he was once riding along a foot-path in dreamy contemplation he suddenly met his own figure, mounted on horseback, coming directly toward him clad in a

* All that I can say of this is that I know this voice not to have been any figment of my own thought. I did not imagine any possible danger. It was of the spiritual rather than the merely psychical entity—in no sense a phantasm, or artful work of the imagination, or outcome of the understanding. It was a being, or principle, closer to me than my own thought —a something of me, not myself; it may be God, a tutelary spirit, my own noëtic selfhood of and beyond me. The ear did not cognize it, but the sensorium did. It was an utterance none the less real because none of the senses recognized as corporeal had been the medium. Let no one be alarmed: they are gods to and with whom the word of God comes into form, and who speak the words of God. From fetish to archangel this is true. Hence I heard, obeyed without questioning, and saved my life from destruction that was immediately impending.

gray costume trimmed with gold. The apparition faded quickly, but eight years later Goethe found himself accidentally at the same place, mounted and caparisoned as he had seen himself in the vision. The future had effectually mirrored itself in the previous time.

In one of the favorite Hindu legends, it is declared that when Krishna danced with the Gopias his form was visible with each of them at the same moment. Somewhat of such ubiquity seems to pertain to ordinary human beings. We all behold as with our eyes the person of whom we are thinking. Much of what we see in our dreams is in a similar way a projection from our own consciousness. Nevertheless, we do not create all that we then see, nor everything within our thought. There is some extraneous influence.

Many persons exercise occult power purposely, or involuntarily in some great strait, by causing others to think of them, and even to see or hear them. When George Smith, the Assyriologist, was expiring in Northern Syria, a friend in London heard Smith call his name. Dr. James Marion Sims appeared to an intimate friend on the morning of his death and announced its occurrence. Anna Maria Porter, the author, gives the account of an old gentleman, living in her neighborhood at Esher, in Surrey, who used to visit her in the evenings, read the newspaper, and drink a cup of tea. One evening she saw him come in, sit down at the table, replying to no one, then rise and go away in silence. Fearing that she had offended him, she sent a messenger to his house. Word came back that he had died an hour before. Charlotte Bronté describes a call that the heroine of her story heard from a distance of many miles, and the answer that was also perceived. She declared to a friend that such a thing had actually occurred.

Dr. Trousseau, the celebrated French physician, could perceive intuitively the morbid condition of his patients, define the causes, and foreshadow the result. An English nobleman visiting him one day, he immediately depicted the symptoms and peculiarities of the ailment, declaring the cause to be a

lack of interest in affairs of every-day life. The Englishman disregarded the physician's counsel and died.

Lord Bulwer-Lytton, in two of his romances, describes the leading personages as encountering certain individuals and becoming impressed by the presentiment that their respective careers were in an essential manner interblended. Such concepts may be often phantasmal, but they are by no means always to be regarded in that light. The connection and communication of human souls tend directly to produce such an intermingling and to suggest the coming events to the clear-seeing.

When the body is in a state of profound repose, somnolent, or more especially when cataleptic, the mind or spiritual essence is sometimes more decidedly active with objects of thought, and may project itself toward other persons, not only exciting and directing their thought but actually producing a corporeal figure. Again, those that possess a developed faculty of second sight sometimes see the wraith or phenomenal form beside the material body. We may not doubt that many visions of the Scottish and other seers, or wizards, in which they professed to behold the simulacra of individuals, standing or floating in the atmosphere near them, were actual facts. That the apparition was often a presage of speedy death is not so very marvellous. Before the psychic consciousness of the doomed individual has been awakened in the matter, the spiritual essence may be apperceptive. The powers, forces, or invisible beings that are *en rapport* with it may have impressed the impending event upon the superconsciousness, and have produced an effect that the seer perceived, although the individual himself might be totally unaware.

It is not necessary to multiply examples. The facts are firmly rooted in the convictions of those who think deeply and seek reverently to know. All that we learn by corporeal sense and include by the measuring-line of common reasoning is certain to belong to the category of the unstable and perishing. The real knowledge is by no means a collection of gleanings

from one field and another, nor a compound more or less heterogeneous from various specifics, but an energy above all, transcending all, and including all. It pertains to the faculty of intellection rather than to the understanding; in other words, it is not a simple boon or acquisition from the region of time and space, but an inheritance from the infinite and eternal. Science, commonly so called, is concerned only with things apparent to the physical senses, and of these it attempts to build a tower of confusion into the sky—up to what is recognized as the Unknowable. But intellective knowledge is from the superior fountain, and is the perception and possession of that which really is. It relies not on cerebration for its processes, but freely makes use of the corporeal organ for a mirror and medium.

What we really know, therefore, is what we have remembered from the Foreworld, wherein our true being has not been prisoned in the environments of sense; namely, principles, causes, motives—the things immutable. Love, which seeks pre-eminently the welfare of others; justice, which is truly the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act in due moderation—such are the things of the eternal region which true souls remember in the sublunary sphere of the senses: and, thus remembering they put aside the aspirations for temporary expedients and advantages, choosing rather what is permanent and enduring.

Revelation, then, rightly understood, is the unveiling by which the mind is enabled to transcend the faculties of the external nature—the observing and reasoning powers—going from starlight into the sunshine. They sadly mistake who suppose that the Divine Being has hidden himself as behind thick curtains, and reveals his will or purpose by specific or arbitrary action. It is not the sun that veils his face in clouds, or hides himself in the darkness of night. On the contrary, the earth, turning away on her axis, conceals her lord from

view, and the clouds that she forms in her own atmosphere darken the day. We need but go above, as upon the summit of a lofty mountain, and we shall behold the sun still shining and his lustre unchanged. So God is ever imparting himself to his creatures, and according as we have eyes to see, so he is revealed. With such knowledge of the Omnific Cause, we may apprehend what is of providence and the divine activity in general.

The same holds true in regard to specific Canons and other reputed vehicles of divine inspiration. We may accept them relatively, prizing them for what they contain of the good and the true. What we are not able to apprehend is not a revelation, nor essentially sacred to us. Whether it is not intrinsically true, or whether we are simply unable to receive it, is a matter comparatively subordinate. We may not regard it as the province or prerogative of any man or concourse of men, however august or venerable, to mark out for us what to accept as divine revelation. A book that has been copied over and over again, with manifold liabilities to mutilation and corruption of the text, till criticism (however high and thorough) is inadequate to distinguish the spurious from the genuine, can hardly be esteemed as infallible. The utterances of individuals, however inspiriting, cannot well be superior to the person by whom they are spoken. We may, therefore, submit to no man's judgment, but let every one stand or fall with his own master.

Revelation is a state of enlightenment, not a receiving of special messages from Divinity. It is true that there are many utterances that seem to controvert this sentiment. We may set them down as coming from the deception of our senses. It is as if we discoursed of sunrise and sunset, which are only apparent occurrences, the actual changes being those produced by the earth itself. So, when a specific action is attributed to the Divine Being, it is nothing more than what seems to us as such, and by no means anything occurring around us. We may confidently presume that God is not far from any one

of us; that he is even now immanent in the very core of our being. It is our part in the matter to remove the veil from our own selves; to "anoint our eyes with eye-salve," that he may be revealed to us.

Let us not, like owls and bats, repudiate the existence of the sunshine and only consent to believe in midnight and twilight. We are endowed with a faculty that is capable of cultivation and development till we are able to receive normally the communication of interior wisdom, and to perceive as by superhuman power what is good and true as well as appropriate for the immediate occasion. This faculty may be regarded by some as a superior instinct, and others will suppose it to be supernatural. We need, however, both discipline and experience, in this as in other faculties, for our powers are all limited. It is more than possible, likewise, to mistake vagaries of the mind and even hallucinations for supernal monitions and promptings.

As we advance in years, we take on new relations with the universe. Doubtless there are latent faculties and germs of faculties existing in us, the presence of which has been hardly conceived. There is actually an instinct, a kind of fortune-telling proclivity, the outcrop or rudiment of a function yet to be more perfectly evolved. "Where Nature is," Aristotle declares, "there is also Divine Mind." Nature is not energy, but power—the capacity to evolve. It exists because of Divinity, and will so continue in operation until it has evolved that which is divine.

There are and will be intrusions into the history of this world from the realms beyond; and there will be, even if there has not already been, a sensibility to occult forces developed which will reveal many mysteries. Nevertheless, if we are so constituted as to be susceptible to states of spiritual exaltation, there are normal conditions for entering them. The intuitive faculty is the highest of our powers. Perfectly developed, it is the individual instinct matured into an unerring consciousness of right and wrong and a vivid conception of the source

and sequence of events. We may possess these by proper discipline and cultivation. Justice in our acts and wisdom in our lives are therefore of the greatest importance. These will in due time bring that higher perception and insight which appear to their possessors like the simplicity of a child, but to the uninitiated a miraculous attainment.

"All prophecy," says Maimonides, "makes itself known to the prophet that it is prophecy indeed, by the strength and vigor of the perception, so that his mind is freed from all scruple about it." Perhaps, however, we may not be quite certain whether the interior monitor is our own spirit quickened into an infinite acuteness of perception, or the Divine Wisdom acting through and upon us; nor need we be careful to ascertain, for the two are one. "Blessed are the pure in heart, for they shall see God." They dwell in eternity, and live the life that is not amenable to the conditions of time and space; they are capable of beholding Eternal Realities, and abide in communication with Absolute Beauty, Goodness, and Truth; in other words, with God himself.

POTENTIAL ENERGY.

A CRITIQUE.

BY GEORGE M. FORTUNE.

The experiments that justify the atomic theory of chemistry or the undulatory hypothesis of light are but an ingenious extension of the more common processes by which the rudest affairs of daily life are conducted. We that are bound to the sordid demands of industrial life cannot think about these things except in terms of practical experience and by the exercise of whatever logical acumen we have wrung from our obscure surroundings. I beg, therefore, to apply this test to that particular conception of natural science called "Potential Energy," as formulated in our text-books and employed, with every assumption of correct construction, by the profoundest modern sages. John Stuart Mill says ("Logic," p. 282):

"The mutual interchangeability of the forces of nature, according to fixed numerical equivalents, is the part of the new doctrine [the conservation and equivalence of forces] which rests on irrefragable fact. To make the statement true, however, it is necessary to add that an indefinite and perhaps immense interval of time may elapse between the disappearance of the force into one form and its reappearance in another. A stone thrown up into the air with a given force and falling back immediately will, by the time it reaches the earth, recover the exact amount of mechanical momentum which was expended in throwing it up, reduction being made of a small portion of motion which has been communicated to the air. But if the stone be lodged on a height, it may not fall back for years, or perhaps ages, and until it does the force expended in raising it is tempo-

rarily lost, being represented only by what in the language of the theory is called ' potential energy.' The coal embedded in the earth is considered by the theory as a vast reservoir of force, which has remained dormant for many geological periods and will so remain until, by being burned, it gives out the stored-up force in the form of heat. Yet it is not supposed that this force is a material thing which can be confined by bonds, as used to be thought of latent heat when that important phenomenon was first discovered. What is meant is that when the coal does, at last by combustion, generate a quantity of heat (transformable like all other heat into mechanical momentum and the other forms of force), this extrication of heat is the reappearance of a force derived from the sun's rays, expended myriads of ages ago in the vegetation of the organic substances which were the material of coal."

The foregoing is beyond criticism in the matter of perspicuity, and it successfully guards against the danger of attributing material qualities to force. However, the fact remains that Mill's conception of potential energy involves that of the temporary destruction of a definite quantity of force by abstracting it from the sum of active physical energy, through an unlimited period of time, until its return by liberation to a like condition with that from which it set out. Mill does not content himself with merely asserting the reappearance of forces in subsequent times like those to be observed in the beginning. If that were all he meant, his sentence would have no special significance and potential energy would be a meaningless phrase. But he takes special pains to tell us that the forces stored up in the consolidation of the organic substances of which our coal-beds are built are the same forces that are liberated when that coal is consumed in the furnaces of to-day; also, that there is such an identity between the force with which a stone is hurled into the air and that which brings it back again as requires a special term with which to express that identity.

This view of the case may be correct; but if these propositions are true, many cherished postulates upon which the entire fabric of experimental science rests will have to be modified, if not entirely relinquished. If a stone that is hurled into

the air must return to the earth before the equation of energy is complete, the first law of motion needs overhauling. This law, as applied to the instance in question, is that the stone will continue uniformly in a right line until interfered with by some other force. If the interference be sufficient to overcome its motion entirely, the equation of action and reaction is complete; so that the amount of gravity expended in arresting the motion imparted is precisely equal to the projectile energy. The cycle is then complete, whether the stone return immediately or whether it be lodged upon some intervening ledge for ages. If, however, it return to the earth, the series of phenomena set up by that return is entirely distinct from that which attended its upward motion—no more dependent upon the force that hurled it into space than if it were a body coming from some interstellar flight within the circle of the earth's superior attraction and falling to the ground.

Suppose a stone of like size and specific gravity, dislodged from its primordial position, were to fall at the same time from a like height with the stone that had been thrown up from the earth—would not the same result follow in both cases? If, in the first instance, there were a counter projectile force behind it of which its return is a necessary complement, what is the equation that is completed by the fall of the second? Is not the fall of both the result of gravity, without reference to any antecedent conditions or vicissitudes that may have brought them within the range of its operation? Are not the results, whatever they may be, the product of gravity into the mass? If action and reaction are equal now, when were they unequal? Can there be conservation without continuity? Can we conceive of force as existing and yet lost?

If such is the fate of potential energy as applied to molar motion, it can hardly be said to fare better when molecular motion is under review. Before passing to that question, it might be well to consider the assumption of Mr. Mill (who, in this regard, is in perfect harmony with the great body of experimentalists) that the sun is the source of all terrestrial mo-

tion. In the extract already quoted, Mr. Mill says that the coal-beds are the deposit of the sun's rays, expended "ages ago in the vegetation of the organic substances which were the material of coal."

At this point I wish to call attention to the Nebular Hypothesis. If this well-known theory is worthy of the confidence reposed in it by thoughtful students everywhere, the sun is by no means the fountain of all terrestrial energy. Taking it for granted that, within our solar system, the sun is nearest of all the group to that primordial condition indicated by "nebular," and the moon, together with other like fluidless orbs, farthest from it, then, until the earth shall have reached a state similar to that of the moon at the present time, cosmic energy will continue to play a part by no means inconsiderable in the phenomena of terrestrial motion. Seismic disturbances are of cosmic rather than solar origin. The same may be said of volcanoes. The very fact that there are gases and fluids to be affected by the sun's rays attests the presence of valuable residues of that nebular condition from which the earth is receding, as its gases slowly liquefy and the fluids crystallize until, like the moon, the earth's volcanoes shall yawn to cold, dark chasms of long-extinguished fires, and the oceans shall have lashed themselves to solidified quiescence, and the atmosphere, receding from the surface, shall have left the world a voiceless Golgotha.

Even chemical phenomena are frequently the expressions of cosmic energy as well as of solar motion, the sun in such cases supplying only the conditions of molecular redistribution. The difference between a gaseous and a liquid state, or a liquid and a solid state, may be expressed in terms of cosmic energy, however much this may seem to be contradicted by the melting of ice and the evaporation of water by the sun's rays. Why has the earth an atmosphere and the moon comparatively none? Why is the earth covered by water to the extent of three-fourths of its surface, while the moon has none—or the very least appearance of water? Is it not conceded by

all evolutionists that this and other like incidents in the form of the earth's elements are the result of cosmic energy, if not entirely yet as an appreciable factor in the phenomena of terrestrial redistribution?

Mr. Mill states, in his illustration taken from the coal-beds, that the burning of a piece of coal to-day is the liberation of an energy that has been lost for ages, having been locked up in the vegetation of the material constituting our coal-beds. Two factors are involved in the cycle of phenomena mentioned by Mill. The first is that of the growth of vegetation, and the other that of its decay. These factors are supposed to sustain the same relation to each other as evolution and dissolution. In the growth of vegetation is involved the re-adjustment of molecular particles, held together in a state of comparatively unstable equilibrium that they may re-combine with other elements in a state of comparatively stable equilibrium; in other words, there is a concentration of matter and a dissipation of motion. Now, the motion involved in this consolidation of matter equals the energy parted with in the form of heat, etc. There is no residuum of energy that requires a future process to render the equation complete. The fact that there are secondary processes that may indicate a reverse order of phenomena in no wise impairs the integrity of the theory of evolution. Whatever reverse processes there may be are entirely subsidiary to the principle of evolution, and by no means suggest an exception to the rule unless we are prepared to surrender the doctrine of the persistence of force, and indeed of evolution as well.

With every addition to the concrete mass of vegetation there is a transformation of a corresponding quantity of motion. Here, as before, the equation is complete, and there is no need to evoke a supposed "lost energy," however temporary, in order to supply a fancied deficiency. Through every moment of the structural state there must be such a complete counterbalancing of all the forces of which it is the expression as to preclude the possibility of an unemployed

residue. So long as there remains a residuum of force, the equilibrium (toward which all motion tends) does not exist, and the readjustment within the limits indicated by the surplus energy must progress until the equilibrium shall be established. The theory of evolution, with equal coherence, leaves no ground for potential energy in the phenomena of dissolution. Herbert Spencer says ("First Principles," sec. 179):

> "In organic dissolution we have, first, an end put to that transformation of the motion of units into the motion of aggregates which constitutes evolution, dynamically considered; and we have also, though in a subtler sense, a transformation of the motion of aggregates into the motion of units. Still, it is not thus shown that organic dissolution answers to the general definition of Evolution—the absorption of motion and the concomitant disintegration of matter."

The burning of coal comes under the meaning of the last sentence. Mr. Spencer clings with unswerving resolution to the assumption that dissolution is not the restoration to activity of a previously lost force, or anything of that nature. He insists that, whatever else it may or may not be, it is the mutual interchange of relations between forms of matter and modes of motion. Reaction here, as elsewhere, is equal, opposite, and indeed instantaneous. If theological speculatists insist on substitutionalizing intellectual conceptions, science is not wholly freed from the ghosts of personified agencies. Law and force are sometimes conjured with by injudicious agnostics, as angels and demons are frequent in the phrases of the Gnostics. There can be no harm in symbolizing the spiritual conceptions of the moral world, provided we always see them as symbols and do not bow down before them as realities. Neither is there harm, but only help, in using phrases to indicate abstractions in our processes of physical generalization, provided we keep distinctly in mind the difference between an abstract conception and a concrete reality. We owe experimental science a debt of gratitude

beyond computation in that it has contributed so effectually to the dissipation of the fogs of superstition that have obscured the light of truth. Nevertheless, all the good it has ever done will not excuse one false step in its inductions or an inconsistency in its theories.

HERMES, TRISMEGISTUS, AND "BEING."

BY C. H. A. BJERREGAARD.

The most interesting "storm and stress" period of human ideas lies in that cycle of five hundred years that begins two hundred and fifty years before Christ and ends as long after. In the first half, most of the ideas are born that even to-day rule the civilized world. In the second half they fall from their high place and enter doubtful connections, like the "sons of god and the daughters of men" of old. Hermetic philosophy and the mythology of Hermes, in the forms under which they are known to us, originate in the second half. Hermes, as a god, is as old as the Pelasgic tribes, and his office is clearly defined before the times of Ionians and the Doric tribes; he is, therefore, interesting to us because the growth of the Hermetic conception shows what originally lay concealed in the idea connected with Hermes as a god. If we study the transformation of the myth from its origin to the last days of its supremacy, we get a good idea of the conception of Being that was veiled under the various names of Hermes; and if we follow the philosophy of Hermes Trismegistus back along the notions of the god Hermes to the Egyptian Thoth, Tauut, or Tat, we shall see the same thing in a different presentation.

The original idea of Hermes was ithyphallic; he was a god of fertility, a bestower of flocks; hence, pre-eminently a country god. It was from the Pelasgians that the Athenians learned to make the four-square Hermaic pillars, so common in early Greece, and which also the ancient Arabians set up everywhere. The square stone was the primitive symbol of several deities—in Greece not only of Hermes, but also of the celestial Venus. It is interesting to combine this idea of the square

(of four) with the square temple of ancient worships; for instance, the square temple between the paws of the Sphinx,* for it leads us from an external symbol to one more living, "the place of the gods," "the mundane house of Horus," our own body as the temple of Being, and thus to the idea of Being as the Human, the World, and the Divine—its three most emphatic manifestations. It is also interesting and important for a study of the mythology of Hermes as a form of Being to notice that the old Pelasgian or primitive idea of Hermes was probably the same as the Druidic Mercury. We are thus brought back to an age of original ideas, and only in such an age can we learn what an unsophisticated man thinks.

There seems to be a strong contrast between his office as god of fruitfulness and that destructiveness of which presently I shall speak. But the metaphysical mind will have no difficulty with the logic or lack of logic in Hermes's character and his seeming moral insincerity. It will appear from what follows that Hermes does not belong to a sphere of Being that the human mind can grasp in one thought; nor is he subject to the so-called moral laws, for they relate to man's world and not to that of Spirit. The world of freedom is the world of Hermes. To our world, that sphere seems arbitrary and absolutely illogical; but such is the order of existence. No lower degree can comprehend a higher, though it may well apprehend that the lower is a symbol, or in part a representation of the higher. The world of freedom has its own centre, and in that gravitates into a far larger and richer world than ours—in the main a world of necessity. Hermes is a partial revelation of the order of that larger world, and he can be understood only where that world is self-revealed. The Hermetic saying, "As it is above, so it is below; as it is below, so it is above," is true esoterically, but not exoterically. It is a sentence as difficult to understand as Hermes himself, unless "the eyes are opened." The key to the seeming con-

* See my article, "The Sphinx and 'Being,'" in THE METAPHYSICAL MAGAZINE for March, 1897.

tradiction and insincerity of Hermes is found in the mystic law that our life is commensurate with our death. A modern Hermetist, Dr. W. P. Phelon, has put it thus ("Hermetic Teachings"):

> "Learn to suffer, in order to become impassive.
> Learn to die, in order to become immortal.
> Learn to abstain, in order to merit possession."

Modern scholars explain Hermes, as they explain so many other gods, by means of their favorite doctrine—the struggle between darkness and light. Hermes is the attendant upon the sun-god, hidden during the night and winter among the souls of the dead; the departed light; the giver of dreams; the ruler of the dead, etc. Kuhn, in his famous "Entwickelungstufen der Mythologie," found the specific place of Hermes in the greater Solar-hero theory, which nowadays is used to explain everything mythological. It must be said that Kuhn has done some valuable work, for Hermes is undoubtedly the type indicated, rather than the Solar-hero himself. Kuhn connected the Greek Hermeias with the Sanskrit Sarameyas, and comes to the conclusion that they are identical. In the Rig Veda there are two Sarameyau—two dogs guarding the road to the abode of the dead and acting as messengers of Yama, the ruler of the dead, carrying the souls, etc. There is a striking similarity between the name of one of these dogs and that of Cerebus, who also acts in that capacity. Hermes, too, is associated with the adventures of all the Light-heroes, and is conductor of the dead, messenger of the gods, etc. The identity of the two seems firmly established. But what do the dogs represent? What is conveyed by the symbols—messengers of the god? And what is meant by being a conductor of souls to the underworld? According to the favorite doctrine, already mentioned, Hermes is connected with the Wind, and the dogs represent the evening clouds, which are servants and messengers of the setting sun. Her-

mes's name, "he that moves," and the winged shoe support the theory. The dead souls carried are the waning day.

If by the Sun-god we understand Being in manifestation of light, and the sunset as those peculiar dark hours of vastation that come upon us from time to time, it is not difficult to conceive Hermes in the rôle of attendant upon the Sun-god and as undertaker of the departed daylight. It is night and sleep that do away with want and restore waste. In the oblivion of death the mutabilities of life vanish. In the dusk the gods go down in Ragnarockur, but rise again with the regeneration of day. In vastation we are in communion with the Eternal. Vastation is the same as dreamless sleep—some call it death, but it is really Life. A seed "dies" in the dark earth, but it revives in the fresh sprout and lives a new life in the light of another sun. Hermes manages death and life in their initial steps. Being is the essence of both.*

From the Rig Veda idea of Hermes we naturally turn to the Homeric, but find ourselves in a radically different atmosphere. From an outdoor religion, which finds its symbols for Being in clouds and solar phenomena, we come to a sphere that is thoroughly human, "something like myself," which was the power that the Greek saw everywhere. Homer's hymn to Hermes ascribed his birth to Maia, "the nursing mother," and he was born at night. In this there is a great symbolism. Long ago scholars saw that Hermes resembled the Cabbiri, those mysterious deities that always appeared in pairs, male and female, like Uranus and Gæa, and Kronos and Rhea. The female is often both mother and daughter, and the male is often both father and son. Hermes is often so associated with Hephæstus; they take each other's place, exchanging both personality and office. This transmutation of forces, the Cabbiri nature of Hermes, is expressive of his illusory origin—from Maia, a nymph; a mood but not a fact; manifold but without moral character.

*See my article, "Death and 'Being,'" in THE METAPHYSICAL MAGAZINE for June, 1895.

When the Greek makes Hermes a personification of the wind, or of the ever-changing human personality, objectivity is not thereby declared. Hermes chooses the wind as the most expressive symbol of his own restlessness—as an emblem of his everlasting search for higher harmony. He declares thereby that he has no resting-place here, and that the music of his soul that he tries to express can only interpret itself in a song like that which entranced Apollo and was accompanied by a lyre made of reeds through which Pan breathed the longings of his soul. The Greek god is made in the image of a Greek. He is thoroughly personal. He is rich and harmonious; but his harmony is human, and only in Being by proxy.

The word " Hermes " may be derived from various roots. Perhaps the simplest way to account for the name is to derive it from " earth," which derivation is supported by the Pelasgic idea of Hermes as the god of fertility, the god " that opens." Another derivation would make his name mean " the Hastener; " the " one swift as the wind; " the " one that moves." Hermes represents the instability of things; and, as the heartbeat in organic creation, he keeps it from stagnation. The atmosphere is more turbulent and unruly than the rolling sea, because at all times and places it is striving after a uniform temperature, weight, and density. " He that moves " in the air thus resembles man, perpetually striving for rest but never finding it, for such is not the nature of things. Things are unstable, that man may learn that Being is behind them and is the only and true Reality.

Hermes is full of tricks and pranks. He is the Irony of life. Like the winds, he moves everything. The winds now brush the heather upon Jutland's sandy plains; then, softly murmuring as " the minstrels of the sky," they touch the tall palms on the Amazon or howl over Siberia's snowfields; now they go trembling through the organ-pipes of the great cathedrals, or silently creep in upon the Eternal City; again, they shower rain and fruitfulness or distribute the seeds of

plants on otherwise inaccessible places, and blow where they list. We do not always understand the blessings that come upon the wings of the wind, and we are apt to call Hermes a thief and a fraud. Even the great gods suffered from his thievish propensity. But there is a law and an order in all this seeming arbitrariness, and that law and order are Being. The winds, we now know, move according to fixed laws, and meteorology is a science. The ancients also knew this. Hence at Sicyon, for instance, an altar was erected to the winds, and at night, once a year, offerings were made. Only once a year they sacrificed, because men feared the great Being whom they could perceive but rarely, and at night because that time, as the most mysterious, seemed the most fitting to the nature of Being.

We learn from Homer that Hermes was born at the peep of day—there is always a breeze at that time. At noon he played the lyre of his own invention and accompanied himself therewith as he sang a strain of unpremeditated sweetness. Was that the soft south wind, Notus, at Athens? At evening of the same day he stole the oxen of his half-brother, Apollo, and lied about it. Like the fire, which at its first kindling steps out with the strength of a horse from his prison, so the wind may freshen to a gale before it is an hour old and sweep away the mighty clouds of rain. The wind penetrates everywhere, whistles through holes and crannies, and plunges through dale and valley, laughing mockingly at the mischief it has done. Who cannot see the sly nature and the jokes of Hermes in these traits?

We have now two definitions of Hermes, both of universal import. He is Generation and "he that moves," both of which conceptions convey the idea of something unstable, or transitory. His innumerable names all easily arrange themselves under either heading, thus proving the correctness of the definition. In reality, the two definitions are one.

When we now inquire about the relationship that exists between these conceptions, or, rather, the one central idea

conveyed by Hermes as a symbol—the unstable, the transitory, the transient—and Being, we can readily see that Hermes must represent some form of Being that is rather a phantom, or a reflex, than a reality. In many ways Nature is such a reflex, but in some essentials she is too real to be called merely a reflex. The human personality answers the case better, for it seems to have no end of its own, but is simply a messenger, unstable as the wind, and is only an attendant upon the Ego, the Solar-hero. I look upon Hermes as a symbol of personality. Human personality, we all know, is as unstable as water in motion. Wonderful as it is, it is nevertheless an unreality; something that has no value in itself, but serves as a way or method of manifestation for Being. Hermes has only the temporary reality of personality—to-day one, to-morrow another. But he is the eternal law or order in those changing features; hence his insight and his fascination over unsettled souls. He dazes them by divine superiority to details of life, and the heavenly glow upon his face left as a memorial from the high places whence he came. This mystery is evident in the Hermes recently found at Olympia and attributed to Praxiteles.

If Hermes symbolizes the ever-fleeting character of human personality, does he not also become a symbol of an ever-varying motion in the Macrocosm? I think so. The ancients spoke of the world as a great animal, and we can readily transfer all the characteristics of human personality to the greater personality of the world. And that world is no more stable than our microcosmos, for differences in minutes and æons count nothing in the eternal Now. Says Shelley, in "Hellas":

> "Worlds on worlds are rolling ever
> From creation to decay,
> Like the bubbles on a river,
> Sparkling, bursting, borne away."

In the Praxiteles Hermes there is an indescribable melancholy, a seeming consciousness of his office in its deeper and

graver aspects. Constant communion with the "passing show" makes him sad. I can understand why Praxiteles made Hermes such a handsome man: all the best there is in humanity is needed to make people understand that he that destroys so much is himself a type of a reality that he desires to substitute for the evanescent. He himself is a promise, a sign, a symbol of Being.

When Hermes stole the cattle of Apollo in Pieria he had recourse to a trick to cover the deed. In Shelley's admirable translation of the Homeric hymn:

> "Backward and forward drove he them astray,
> So that the tracks which seemed before were aft,"

—is an accurate description of the action of the wind when compelled to move in circumscribed places. Around street-corners and in court-yards no one can tell the direction or purpose of the wind. We know it is "stealing" our quiet, our goods, or our cattle, but cannot tell which way the thief comes or is escaping. But we know that a great commotion, a trembling and restlessness, is about. In "fear and trembling" we receive the visit of the Spirit. Outside we see motion; inside we feel the fire of Divine descent. The Heart of Things does not know rest, and all appearances are full of Irony:

> "I woke—and heard the night-wind creep
> To lean against the pane;
> The branches quivered in their sleep—
> Then it was gone again.
> * * * * * *
>
> "O wanderer of midnight air,
> * * * * * *
> Art thou the heart that waketh still,
> Though Nature slumbers deep—
> The restless heart that always will
> Her own fond vigils keep?"*

* Martha G. Dickinson, in the "Springfield Sunday Republican."

"Every soul is ever movable. The Soul is ever movable because it always itself is moved and energizes motion in others." *

"All things are full of soul, and all things are properly moved by that." †

"Soul moves every Entity." ‡

Hermes's mother despaired when she said that he was "born to worry the blessed gods and plague the race of men." Indeed, every man among mortals with a Hermes nature experiences that truth sooner or later. His own mother and friends may drive him to despair because, unable to fall into conventional habits, he may exclaim: "If I cannot have honor in Olympus, I can at least be the prince of thieves!" The Hermes character is born in the sign of Gemini, and it bears the maternal—May's (Maja's)—indecision upon its brow; nevertheless, Hermes can sing as no god or man ever did or ever can sing, compelling an offer of friendship even from Apollo, the patron of music and poetry, and the eternal enemy of all shams and disguises.

The gods had never heard Song before Hermes sang to them; the heavens had never seen a flame creep up the stem of a tree, nor had the earth felt the warmth of fire, till Hermes kindled the first sacrificial pyre. That in itself was marvellous enough; but what was there in that song that overwhelmed even Apollo, the god of music? Hermes is Nature in motion, and that motion speaks with tongues of eloquence, because Hermes is not merely the son of Maja, "nursing nature," but also a son of the father of gods (Zeus). In his song there is an unknown tongue among the manifold voices of nature. He himself did not indulge in any love affair, but all Nature's love reverberated harmoniously through him, that of "the upper and the nether world;" and that was an unknown tongue in the Olympic heaven. All the gods understood passionate love; but love as harmony of existence they did not know till Hermes, the universal genius, revealed it.

* Hermes Trismegistus: Excerpts by Stobœus; Chambers's tr., p. 128.
† Poemandres, xi., 8. ‡ Excerpts by Stobœus; Chambers's tr., p. 114.

The harmony of the spheres and the love-longings of the maiden's heart were the leading tune. In that song, a spontaneous outburst of native inspiration, Hermes disclosed ideas, thoughts, and feelings representative of Being. Apollo was therefore anxious to make an agreement whereby he reserved Song for himself and gave Hermes control over "all living things that feed on the wide earth." There is much here for those initiated into Hermetic mysteries to study. Every soul upon whom the Divine afflatus falls must beware of its song, in which the heart declares itself; for Divine secrets may unconsciously be communicated to the unworthy. Let that soul respect the office of Apollo!

There is still a most important meaning of Hermes to be noted, and it lies imbedded in the Hermetic song as well as in his office as wind-god: namely, the prophetic. This sense does not lie on the surface as the others, and is not so evident. It is implied, however, in the symbols already explained. A prophet is not a soothsayer, but a witness. The Hebrew *nābî* is connected with the Assyro-Babylonian and Arabic for "to speak," "to announce"; and the word is found in the name of the well-known Babylonian god Nebo, Nabu. Nabu is the god of wisdom, of science, of the word, of speech, and exactly corresponds to the Greek Hermes.* The Königsberg professor whom I have just quoted sums up his analysis of the word *nābî* thus: "According to this, the *nābî* would be the *deputed* speaker, he who has to declare some special communication—who has to deliver some message"; and the Greek word *prophetés* means: "He who interprets and translates into clear, intelligible language the incomprehensible oracles of the gods. . . . Pindar can describe himself as a prophet of the muse, because he speaks only what the muse inspires in him."

The various names and offices of Hermes readily prove that Hermes is prophetic in the sense just described. He is

* C. H. Cornill: "The Prophets of Israel." 2d ed., p. 9. Chicago, 1897.

the messenger from Being, the interpreter to men of the life that moves in them; and he is "he that moves." He puts in clear and intelligible language the dark sayings of Being, and arts, sciences, books, and music are the results. He is the author par excellence. The Egyptians make Hermes the author of all known books, and inventor of all arts and the alphabet. He is indeed the thrice great magus; "he that creates," or he that reduces to form the occult forces or magic influences; he that gives—

"To airy nothing
A local habitation and a name."

It is now generally recognized that "wind" and "spirit" are the same word in the original languages—Ruach in Hebrew, Pneuma in Greek, and Spiritus in Latin. We may therefore be allowed to transfer all the characteristics of Spirit to Hermes, and thus gain a far-reaching view of Being; for the province of Spirit is the entire sphere of life, both in its lowest and highest stages. Being is Spirit itself, and all forms of existence proceed from Being as such. Being cements them, and Being is their whole inward and outward essence. That essence is the Spiritual World, the real world.* In the lowest manifestation of Being, the material world, Spirit acts as fire and wind. This action constitutes what is usually called Nature.

Let us now briefly review the characteristics of Being under the form of Spirit throughout the whole province of life. Spirit as physical force is Spirit "beyond" itself, but at the same time "spiritualizing the beyond." The so-called four elements—earth, air, fire, and water—are so thoroughly steeped with divine and heavenly influences that the metaphysician can see only Being in them; on the other hand, the scientist who can and will see only time and space relationships finds these elements to be mechanical forces—the vulgar experience in them only hard and contrary facts. In the

* By spiritual world I do not now mean the astral world, but the metaphysical world.

Hermetic philosophy and the inspirations of Trismegistus, together with the Bible and Neoplatonistic thought (all formulated in the same five-hundred-year cycle), the physical forces are mainly seen under the aspect of fire and wind. It was and is Being, under the form of Wind, that "moves" upon the waters of inactivity and thus creates. The earth, the external form of Mind's self-extension, comes out of chaos (Tohu Vobohu) when the Spirit quickens. All our productions maintain their real character and value so long as their divine kernel is active. The moment the spiritual energy of Being sinks back into itself they are "subject to vanity."

Spirit is the soul-making force in all flesh. The inward parts of man's nature, his individuality, are fashioned by Spirit and pulsate with Being in a peculiar activity unmanifested in other forms of life. In the inward life is freedom and self-creative power—I call it "soul." Soul is the result of a perpetual influx of Being as Spirit, if we in free activity become a tabernacle for the indwelling Spirit and in self-creative acts convert Being to actual existence. Spirit acting upon flesh makes out of it a vehicle for its own life; and that vehicle I call "soul." The whole operation is a movement within a movement. Spirit is the essential man as a manifestation of Being, but man proves himself a reality by becoming a living soul under the quickening energy of Spirit. In his relationship to externals, a similar movement within a movement is observable. As Spirit is the original in man, so he as soul becomes the original to externals in the second creative movement of the Divine outflowing. From the stand-point of "the above," soul is merely a vehicle and an ultimate; from the stand-point of "the below," soul is a climax and the creative agency. Spirit descends and becomes soul in order to reach out of itself; the inanimate longs and sighs to rise to soul. "Give me soul!" is the cry of the stone.

Mischief, so called, is a very prominent trait of character in Hermes. We know that the wind, when unobstructed, rushes along in free sweep and spends its power in internal move-

ments. We observe the same traits in the fire of Spirit. If obstructed, for instance in our bodies, a state of "wrath" arises, ordinarily called sickness. It is God (Being) that is "angry" on account of sin; it is a state of self-consumption and self-destruction. We tremble under the fury of the Divine fire as a tree or a tower trembles under the blow of the wind. Let us "get out of the way" of sin, of obstructing Being, who as Spirit pursues ends of its own—ends, however, for our good. Spirit is both a savor of life and a savor of death. The seeming mischief and thieving of Hermes is "the sword of the Spirit" brought by the Christ. We are told that Hermes brought men the alphabet and music, or speech. He is the Word (Logos). Hermes is the soul's spiritual sense (Nous), and the intermediate between the gods and men. He is the possibility of the soul's mysterious converse with God.

The Greeks identified their own Hermes with the Egyptian Thoth, or Tat, whom the Egyptians described as "the great Great"; "the twice great"; "the lord of divine words," or "scribe of truth," or "lord of words." Judging his character to be according to his names, the Greeks made him author of all the books called Hermetic, among which Bunsen counted the now well-known "Book of the Dead," and to which belongs the papyrus found by Ebers. Thoth is one of the most mysterious of all gods, and as many-sided as the original Greek Hermes. Both forms marvellously symbolize Being in its infinite variety of manifestation. Being in forms of transmutation of life, will, and consciousness is endless; and the number of Hermes's names rivals them, and so do the offices of Thoth. But in the phantasmagoria of thoughts and volitions represented by Thoth is one not met with in any of the past essays of this series. Thoth is a recording angel, the registrar of the decisions of Osiris. In his symbol, the ape, he sits on top of the balance in which the souls are weighed, and Proclus looks upon him as a sort of Saint Peter in charge of the doors of heaven. He says: "He presides over every species of condition, leading us to an intelligible essence

from this mortal abode, governing the different herds of souls."

If we went no further in our symbolism of Thoth than to the fact that he is the parent of arts and sciences, we would have an ample explanation of him as one side of the life of Being. Are we not judged by our fruits? Are not our arts and sciences the best proof of our human worth? Are they not our deeds, par excellence? They have truly come out of us—being, so to say, precipitates from our will. Nature did not produce them, nor even suggest them. They are created out of the infinite realm, which opens into the human soul. It is not to our honor that that well flows with abundance, for it is Being that thus in one of its forms comes into existence; but it is to our honor or dishonor, our salvation or condemnation, whether or not we work that abundance into human deeds. Our moral value depends upon it. It is this that Thoth or Hermes records, and many are the names invented for that office. Being as thus acting and reacting upon Itself is found in all religions where the notion of a Judgment Day is prominent.

Following is a summary of the teachings of Trismegistus on Being, all drawn from Chambers's literal translation.* Being is to him, The God, but so broadly and philosophically conceived that all anthropomorphic traits are removed so thoroughly that few objections can be entered by the metaphysician. Being is the Unconditioned, the self-existent Essence, the One, the Only, the very Life and Light. As such, Being is the Founder, Maker, Creator, and Upholder of everything existing. The idea of "upholding" runs somewhat into the anthropomorphic by being defined as "governing." Still, by "governing," Hermes Trismegistus means that Being is never inert, but always active and acting in every part of creation, and that activity is "pervading and energizing all things." No blind Fate or Necessity enters into the

* "The Theological and Philosophical Works of Hermes Trismegistus." By John David Chambers. Edinburgh, 1882.

conception, but nothing can subsist or move apart from Being. Being is Itself all things that were, now are, and ever shall be. These definitions satisfy the fundamental instincts of the human mind and heart. They are bottom rock, and are as clear formulations as mere intellect can produce.

But Man is not simply an expression of Being. He *is;* that is our foundation when we formulate ourselves in notions of self-affirmation. We crave also a realization of our being, and do not inaptly call that realization Bliss, using a Hindu term. Hermes Trismegistus defines Being in a similar way. Being is The Good, The Beautiful, The Holy, The True—all expressions of Bliss. He will not see any Evil; whatever resembles it exists like rust or excrescence only, and cannot be attributed to the Deity. So-called Evil has no power over the pious and regenerate. The soul cannot be destroyed, and when the body perishes a new body arises and becomes immortal through the immortal soul. If a soul delights in the passions and lusts of the body, and gives itself over to them, it creates a world of its own and is whirled about by the laws that govern the nature of the body; and that soul thus voluntarily removes from the Divine Vision. The ignorant believe evil to be good, and " thus use it insatiably." Hermes declares that the greatest evil among men is ignorance of Being. He exclaims:

" Whither are ye carried, O men intoxicated! drinking up the unmixed wine of ignorance, which yet ye cannot bear, but already are even vomiting it? Stop; be sober; look again with the eyes of the heart, and if ye all cannot, at least ye that are able. For the vice of ignorance inundates all the earth, and corrupts the soul."

After telling us that evil is but dirt and incrustations on creation, " rust on the brass and dirt on the body," he breaks out into the following ecstasy:

" Holy The God, The Father of the Universals, whose counsel is perfected by His own powers! Holy The God Who willeth to be known and is known by His own! Holy Thou art Who by Word hast constituted the Entities! Thou art Holy, of Whom all nature was born-image! Thou

art Holy Whom the nature formed not! Thou art Holy Who art stronger than all power! Thou art Holy Who art greater than all excellence! Thou art Holy Who art superior to praises! Accept rational sacrifices pure from soul and heart intent upon Thee, O unspeakable, ineffable, invoked by silence! . . ."

The human mind, being, as all mysticism and higher metaphysics assert, a direct form of Divinity, finds its true life not only in Being and Bliss, but craves for knowledge, or conscious self-reflection. Hermes Trismegistus answers also here, the call for a philosophical exposition of Being. Being, he says, is not only the Good and the Beautiful and the Holy, but also the True:

"What may be the first Truth, O Father?

"One and only, O Tatius! Him not from Matter, Him not in body, the colorless, the very figureless, the irreversible, the unalterable, the ever-being."

Being is defined as Intelligence and Wisdom itself—the Light of mankind. Being is The Universal Harmony, and therefore only One. Being, The God, begat the Perfect Word, co-essential with Itself. The Perfect Word is the Second God, visible and sensible, yet exceeding all the ability of men to declare The God nature. This Second God is Mind (Nous), the fire and spirit proceeding from Being. From The God, rays proceed, and they are the energy of soul;* these rays never perish, but man erroneously talks about change and death:

"In the Universe there is nothing which is not The God, whence neither magnitude, nor place, nor quality, nor figure, nor time is about The God; for He is the Universe, and the Universe is throughout all things and around all things.

"Since apart from the Maker it is impossible that anything be generated, so also it is impossible that He ever be not, unless ever making all things in Heaven, in air, in earth, in depth, in every part of the world, in every part of the Universe, in that being and in that non-being; for there

* "Let every energy be thought of as always being immortal." "Energy is sent from above; sense is from the body." "The senses make manifest the energies."

is nothing in the universal world which is not He. He is both the Entities and those nonentities; for the Entities He hath manifested, but those nonentities He hath in Himself:

> "Thou art what I may be;
> Thou art what I may do;
> Thou art what I may speak—
> For Thou art all things, and
> There is nothing else that Thou art not.

"He is not audible, nor effable, nor visible to the eyes, but to Mind and Heart. First, however, it is necessary that thou shouldst tear off the garment which thou bearest, the web of ignorance, the support of wickedness, the bond of corruption, the dark inclosure, the living death, the sentient corpse, the tomb carried about with thee, the domestic robber."

To sum up: Hermes is a personification of "that which moves," be it Spirit, Soul, or the wind; he is the spirit of restlessness, Irony, which keeps things "a-moving"; not, it would seem, anything that can be exactly defined, for he does not properly belong anywhere, his father being Zeus and his mother "the nursing nature," Maia, who herself has no substantial existence. His only substantial element is derived from Zeus; everything else in him is not of this earth. He is a revelation, a manifestation of a method by which Being works. To satisfy the modern man, who delights in reducing everything to law, I may say that Hermes is the law of unrest, Irony, instability. On one side instability is a blessing, and the ancients correctly called Hermes "the god of blessings"; on the other side instability is undesirable to the conservative—hence the ancient gods feared him and the Greeks called him a thief. The deeper view sees in instability a prophecy of the new—hence the ancients truly called Hermes a prophet. He is the prophetic insight and faithful rendering in intelligible speech or art, which interprets to man the will and mind of Being. Hence, Hermes to the practical Egyptian becomes identical with Thoth, the Trismegistus, and the father of all arts. Without Hermes there can be no interpretation of mysteries. In our own day, at the incoming of the New Age, the Hermetic Mind is especially active and in its true sphere.

MAKING ALL THINGS ANEW.

BY HENRY WOOD.

No two persons live in the same world. Each creates, embellishes, and furnishes one of his own. At first, this may seem like a mere extension to "air-castle" building, but let us investigate.

We are all aware that man, as he has increasingly divined the laws and forces of nature, has intelligently arranged, adapted, and applied them, and therefore made them objectively his servitors. Steam, electricity, chemical and mechanical powers, like animals once wild and ferocious, have been caught, tamed, domesticated, and put to service. As an era of invention, the present is incomparably superior to anything that has gone before. Art has humanized Nature, coaxed and wooed her in order to find out her secrets, and been richly rewarded for the effort. Science, also, has been a suitor that has won a rich response in laws and sequences, causes and effects, and then fitted them into phenomena with marvellous exactitude.

All such attainments may be denominated as objective adaptation, or humanization—in other words, as man's manipulation of things outside of himself. Probably ninety-nine one-hundredths of the human family limit nearly all their efforts to this external domain. Objective accomplishment is well, but it should not occupy the larger part of human attention and energy. This is the case, however, not only in physical conquests and through the harnessing of Nature's forces, but the horizon of humanity is so thoroughly objective, that literature, art, science, philosophy, music, fiction, drama, and

even poetry, are regarded as external things. We habitually look out upon them and feel that they are actors, while we are simply spectators. As lookers-on, our attention is fixed upon and absorbed by the great Objective. But this realm, important though it seem, is of minor and even slight moment compared with the greater Subjective. If the former is adaptive, the latter is creative, and infinitely superior.

But what of the ability and scope of the creative faculty? Are its productions small, unimportant, and ephemeral? Nay, it is a world-builder. This is not an extravagant assumption, for there is indubitable proof. The worlds of no two persons are alike; hence each must make his own. Even if, in the ultimate Abstract, external things are fixed—and the same may be provisionally admitted—no one can prove it, because no two witnesses agree. A case in court is lost when the evidence is radically divergent. Perhaps a dozen beholders might agree that they saw A strike B; but ask each one to describe a landscape or a sunset, and what a variation! The stolid witness says that it is dull, the æsthete that it is beautiful, the commonplace man that it is well enough, and the impatient one that it is a bore. Whatever the objective Absolute, each sees the same appearance as a very different object. Evidently if either observer, through some intelligent subjective development, could vary the appearance, so that he would receive other impressions or feel higher emotions stirred, he can improve and unfold the creative faculty in himself; in other words, he can make things over. He always produces an original, in the sense that his creation is unlike that of any other person; but he may gild, beautify, and transform his own former original.

While the facts already noted are so simple as to come within the comprehension of a child, what utter obliviousness there has been to the underlying law, and how generally its utility and application have been ignored! World-building is not a haphazard or chimerical theory, but a science dealing with exact causation and sequence, and intelligently reducible to system and order. While we need not go so far as Berke-

ley, and deny the existence of objectivity, yet even his philosophy is more tenable than an extreme materialism.

The subjective lens of every one determines the character of the appearances upon the ever-unrolling canvas without. Each one paints his own slides, and he must look upon and dwell with his own creations. He is continually moving into a new neighborhood—not already built up and peopled, for he does this himself. Often he unwittingly creates disorderly neighbors, and then quarrels with his own contrivances. More than that, he actually puts weapons in their hands. Being a stranger to his inner self and its legitimate office, he lives his allotted span in the troubled dream of a false external realism. The clinging tendrils of thought generally remain untrained, and, while feeling about for some necessary support, mistakenly attach themselves to negatives, deficiencies, and disorders, until they become subverted and shaped to that which they have leaned upon. They will grow and must have exercise, but unfortunately they bend down toward appearances instead of up toward ideals.

Reduced to vital factors, the world of any person is included in and bounded by his consciousness. It cannot exceed his capacity. The cumulative limitations of materialism, which have been enshrined in the beliefs of generations, bear their own fruit, so that there has been no free and concentrated exercise of the idealistic faculty. Human freedom can only come through its working, for mere objectivity only limits and enslaves. Every one will manifest power in proportion to his knowledge of himself, because a recognition of internal forces must precede their intelligent creative employment. To state in this connection that the bodily counterpart is always approximating the ruling ideals is almost superfluous. In the creation of a new world, no one will logically neglect to improve and beautify his own physical objective, to which he is bound, face to face. The seen is the mirror that reflects the unseen, for the visible shadow must index the invisible reality. Idealism truly defined means salvation.

Aspirations are blazing beacons along an upward and rough ascent. When the imaging faculty, often so wild, is taken in hand by the will and polished by the understanding, its creations become orderly and symmetrical, and if tempered by a positive spirit they solidify into objective correspondence. The ready-made world is mainly bounded by physical sensation; hence, the denizen of such a world often finds it a veritable prison-house. The air is stifling, the walls sombre and jagged, and there is no escape except at the top. Through faithful effort, however, steps can be built and an ascent made.

TRANSCENDENTAL TIME AND IMMORTALITY.

BY A. L. MEARKLE.

Philosophy teaches that time is not a reality. It is only a mode of thought, but a necessary mode in consequence of the conditions indissolubly associated with normal consciousness. These conditions limit the conscious ego and must exist so long as life is associated with a material organism. Do they limit the transcendental ego also? If so, the transcendental ego is not immortal; if not, it is independent of and may survive the material organism. We have, then, to consider the transcendental ego, or soul, in its relation to time, the mode of thought necessitated by physical conditions.

Du Prel's discussion of transcendental time, which in substance follows, not only adds a final argument to the demonstration of a transcendental consciousness, but shows that it is in its own right—by its own nature—eternal. Helmholtz, Du Prel says, proved that the transmission of excitations from nerve-extremities to the brain, requires a measurable interval of time. Fechner showed that the conversion of cerebral excitation into a conscious act of sensibility, requires a second measurable interval.

Each act of consciousness, therefore, requires for its completion a certain definite period; hence only a definite number of sensations or perceptions can be comprised within a given time. Experience has furnished the mind with an estimate of the number of sensations normally to be comprised within a given period, and this constitutes our scale of time, properly denominated "the physiological." This shows why time is a necessary mode of conscious thought. If it can be proved

experimentally that under certain conditions consciousness is awakened directly, without this measurable interval between peripheral nerve-excitation and its corresponding representation in the brain, it follows that such acts of consciousness are not associated with the nervous system, to whose material constitution the retardation is due. If within a minimum of time can be comprised a succession of acts of consciousness which in the normal state would require hours, it follows that this sort of consciousness must be independent of the nerve apparatus, whose functions are restricted in point of time. Were it possible to comprise within a definite period an infinite number of sensations, as might be the case if no time whatever were required for the completion of an act of consciousness, and could we suppose a scale of time associated with this kind of consciousness (one independent of the nerve apparatus) applied to material facts and phenomena, we should have a transcendental scale of time; for we should then perceive changes in Nature that transcend our present normal consciousness, such as the growing of grass or the ether-vibrations. This would be a mode of thought unrelated to the physical basis of consciousness and unconditioned by the limitations of sense.

A transcendental measure of time is readily conceivable; but have we any experience which justifies the supposition that it may be the mode of our transcendental, as physiological time is the mode of our normal, consciousness? Has, in fact, the transcendental ego anything to do with transcendental time, or is it only one of those delusive nominal relations against which Spinoza warns? Transcendental time is not only the hitherward aspect of eternity: it *is* eternity. Then the question again resolves itself into the old one, Is the soul immortal?—for if it is, transcendental time should fit transcendental modes of consciousness.

In dreams, that part of us which transcends normal consciousness is visible. What is the dream measure of time? Do dream-experiences require, in passing, the same amount

of time that the same experiences would in normal waking? Obviously not. The dream-experience of a moment's sleep may extend over long years; or, as has been noticed and speculated upon repeatedly, the sound or other sensation which obviously caused the dream, at the same time awakens the sleeper and forms the climax of a prolonged series of experiences. The only way to account for this familiar phenomenon—without the bizarre supposition that the dreamer foresees the sensation that is to awaken him, and so directs the course of the dream that its climax shall coincide with the sensation—is this: In the interval of time (so brief as itself to transcend normal consciousness) required for the transmission of nerve-excitations to the brain and their conversion into consciousness, there are actually comprised an almost unlimited number of successive sensations or perceptions. The transcendental ego, visible in dreams, is thus seen to be independent of the physical basis of consciousness, and to have a real relation with transcendental time.

But the most striking thing about the transcendental consciousness is that it does not apprehend the instantaneousness of its own operations. The experience appears to the dreamer to require the same amount of time that the same experience would in waking; i.e., the transcendental ego carries over into the dream-world the physiological measure of time acquired in connection with the physical organism. Each act of consciousness is regarded as requiring for its completion a definite period of time, so that the series, actually comprised in a single second perhaps, appears to fill hours or even years. The transcendental ego is able to act independently of the slow-going nerves, but not to lay aside the idea of time associated with their function.

Without a physical organism, we should have no physiological scale of time. Were we able to get away from the organic basis of the nervous system—which, by its measurable retardation of sensation, limits the number of acts of consciousness to be comprised within a given period and forms

our measure of time—we should also get away from our normal idea of time. Time would no longer be a necessary mode of thought. Conversely, as in a dream, at the approach of sudden death and in moments of exceptional insight or excitement, we do as a matter of experience get away from the physiological measure; so that a succession of acts of consciousness, which in the normal waking state would require hours, is comprised in a minimum of time. The mind is then acting precisely as it might if we had no physical organism; only the measure of time belonging to the physical organism is applied to the succession of sensations, really instantaneous, which produces the impression of prolonged experience. As a matter of fact, another scale of time is substituted for the one connected with the organic basis; and since (as Du Prel concludes) to the human mind is possible a mode of consciousness liberated from the physiological measure of time, and thus from the organic basis, it follows that connection with the organic body is not a necessary relation. This conclusion holds good whether we accept the theory that mind and soul are one, or Du Prel's doctrine of a transcendental ego distinct from the mind. That no part or phase of consciousness is indissolubly linked with or limited by the nerve apparatus is a fact of profound significance. But the actual existence of a transcendental ego—a distinctive soul, in the old psychology's sense of the word—seems to have been demonstrated, as shown in the former papers of this series.

We see, then, first, that there is within man a transcendental ego—a consciousness different from the normal one, not a function of animal nature, not mediated by the senses, and not necessarily dependent upon the material organism; and secondly, that since this consciousness has associated with it a scale of time other than the physiological, it belongs to another mode of being, which has no relation with time, and is therefore eternal.

MODES OF IMMORTALITY.

The transcendental within us is not our title to immortality—otherwise we should try to keep the threshold where it is; but the evidence of an eternal nature that in its very being is independent of time and the physical organism. God, the Soul of the Universe and the Source of Being, has no physical organism; hence his consciousness is unconditioned by time. To him, time is not; he was, and is, and is to come—yesterday, to-day, and forever, because consciousness to him is not mediated by a nervous organization associated with the limitation of subjective impressions. Similarly, to his consciousness there exists no objective counterpart in space, because he is the All-in-all—the great Subject, to whom it is impossible in the nature of things for anything to be transcendental. Eternal from our point of view, and wholly transcendental to our normal consciousness, God is not immortal in the sense of infinitely prolonged existence (in which sense we have conceived immortality only to give it up as impossible). He is eternal, because, by his incorporeal nature, independent of time. So our transcendental element, which, like God, we know to be independent of the physiological basis of time, has a title to the same mode of immortality.

When one enters the field of mysticism there is always the danger of mistaking the illusions of unmastered egoism for spiritual fact. It is here that psychical research comes to the rescue by enabling one to verify or correct the visions of ecstasy that the scientific spirit views with just suspicion. We need not depend on subjective dogmatism on the one hand, nor on phenomenal spiritualism on the other, for conceptions of the probable mode of immortality, since occultism has become scientific and all varieties of psychic phenomena reveal the transcendental ego, the link between us and eternity. Since it is in essence eternal, what is true of it here and now, must be true in the future phases of its life. Hence, through experimental psychology like that of the Psychical Research

Society, we can gradually get at true ideas of immortality, a subject now left to logic and poetry, which sometimes make mistakes. An eschatology founded on science is a fond dream of this generation; but until scientific methods were applied to psychic phenomena it could not be realized. Now, perhaps, we are on the way to its actualization.

Spinoza taught that imagination and memory, forming personality, are dependent on the organic basis, and that, therefore, there can be no personal immortality. But scientific study of the transcendental consciousness shows that perfect memory is one of its attributes. If, then, the soul is immortal, memory must be enduring, and personality instead of being submerged must become more fully realized and more strongly accentuated by being released from material conditions, which tend to assimilate individualities to a conventional mould. Earthly experience—whose sufferings, disappointments, and blunders (also its joys and achievements in knowledge and love) are the gift of material creation to our souls—is the beginning of an evolution destined to place us at the very antipodes of the Uncreated in the mode of being; i.e., at complete self-consciousness.

The further we develop, the clearer and stronger become the divine qualities of our nature; but the end of the evolutionary process can never be to place us where we should have been if we had never had a physical organism; i.e., to make man the counterpart of God. There is no sign that development will ever tend toward the elimination of consciousness; on the contrary, the threshold of the transcendental is continually pushed back, and the unknown becomes known. Evolution apparently means fuller and fuller consciousness. If, without the objective experience made possible by a physical organism, we should have missed the destiny for which (teleologically speaking) we were brought into life, this destiny must be something different from the purely subjective immortality enjoyed by the Soul of Being from all eternity.

At the beginning of life, one half of our being is shrouded

in mystery and the other half immured in matter. One writer asserts that the transcendental ego *per se* is not immortal, but has the power to achieve immortality; also, that man reaches unending life through self-consciousness, which is attained by means of the physical organism. How, then, can man's immortality be like that of God, who is immortal *per se* and without man's self-consciousness? The mere memory of earthly existence would make a difference, in the way in which eternity would appeal to consciousness. But earthly existence is the career of an "atom of being" detached from the Unconscious and placed in an environment calculated to develop personality, individuality, and self-consciousness. Full self-knowledge is the destiny of man, indicated by historic evolution. Then the significance of the conjunction of soul and body, from the transcendental point of view, is the development of the power to enjoy a different mode of immortality from that which might have been man's without this educational connection with matter.

At first sight this conclusion seems to contradict that by which the immortality of the transcendental ego is proved; i.e., that it is eternal in the same sense as God, being independent of time and of the physical organism. To share in the immortality of the Uncreated, the great Subject, would undoubtedly be to part with personality and individuality, if not with consciousness. These attributes of the ego, however, are not to be lost at death, if any inference may be drawn from the character of the soul in this life; for identity is fully preserved during the activity of the transcendental ego in dreams, somnambulism, etc. Impersonal immortality is not therefore a logical necessity upon the extinction of the sense-mediated consciousness and the mind and will associated with and developed by physical existence. The transcendental ego, or soul, is immortal because independent of time and of the physical organism, but not with the same mode of immortality as if it had never been conditioned by them.

There cannot, of course, be two eternities—one for the

eternal Subject, God, and another for the infinite Self-consciousness, Man. The difference in their modes of immortality will be in the manner in which eternity is apprehended. In what should this difference consist but in the element of consciousness, with its application of physical modes to transcendental experiences?

Spinoza admitted that eternity, while really a *quality* of existence, " somehow involves duration." The sense of duration, or of successive experiences in time, is a consequence, as we have been shown, of physical conditions; and when these conditions are no more, time will be no more. However, as it has no reality now, it can have no less reality then. Eternity is the reality. Eternity logically excludes time; yet we maintain our time-fiction in its face. Eternity is not something that is to begin at some distant date, when the trump shall sound and the heavens and earth be rolled up like a scroll; for, just as the transcendental ego is living within us all the while, so its native environment, eternity, is about us here and now. Only because of those very material limitations on which are conditioned the development of self-consciousness and the power of an endless life, it is interpreted to our consciousness as time. If " eternity somehow involves duration," it is on account of that ineluctable habit of consciousness —of apprehending existence as composed of successive experiences.

We observed that the mind in dreaming carries over into the transcendental world the measure of time associated with physical experience; for a dream of a moment's duration seems to occupy hours, and even after waking one cannot realize that it was actually so brief as the watch proves. The acts of transcendental consciousness are not limited in point of time. Not being dependent on the material basis of the nerves, an indefinite number of them may be comprised in a minimum of time. But the physiological measure is so ingrained in our nature that we do not forget it even in dreams. The soul may never outgrow the sense of prolonged existence

measured by successive perceptions. Thus the element of duration would enter into man's eternal being as it could not into one purely subjective. It is impossible to conceive of existence without duration, and our idea of immortality is therefore existence through infinite time. This idea, though flatly contradicted by philosophy and reason, and scientifically absurd, and moreover, about to be abandoned by religious thought, is conformable to human nature. Any other must fail to satisfy.

Eternity as it really is, if man could represent it so,* would still be no truer objectively than a landscape drawn as it really is, rather than in perspective as it appears. To repeat, complete self-consciousness is the goal of human evolution; i.e., what now transcends consciousness is finally to become the object of consciousness. Then eternity, of which we now get occasional subjective intimations, will eventually become known objectively—that is, in the mode made ours by association with the objective world; a mode different from that in which it is known to the great Subject, to whose consciousness nothing is external and, therefore, nothing can be known objectively. If we paint eternity as it appears to human consciousness, we must paint it in perspective.

The transcendental ego, belonging by its very nature to eternity, yet firmly holding the earthly measure of time that physical experience has made an inevitable condition of conscious existence, and by this very fact showing its oneness with the normal consciousness, forms the vital link between the organic human being (whose perishable frame suggests mortality) and the infinitude of life; and it is reasonable, on grounds accessible to psychological science, to consider that this argument will hold.

Freed from the limitations of the material organism (here is an attempt to sketch eternity in perspective), and enjoying

* Exalted minds are ever trying to do this in their conceptions of future existence; and many thanks to them for the spiritualizing of religious ideals that is the result.

an infinitude of sensations not conditioned by space, yet retaining the physiological scale of time that is the thaumaturge of dreams—when the soul enters upon the eternity that awaits it at the completion of its evolutionary and disciplinary experiences, it will find itself on the threshold of an endless life, composed, like this life, of experiences interpreted to consciousness as successive. Immortality will be no " rosy slumber " in the bosom of unconsciousness—no reabsorption into uninteresting though peaceful subjectivity; it will be an eternal unfolding of the realities that have existed in the Divine Mind from everlasting to everlasting. Humanity is to attain consciousness through individual consciousness. If this " far-off divine event " be the final cause of individual earthly existence, then nothingness cannot be its end; but humanity will become, through the union of man with man, the consummate great Objective in the universe of which God is the great Subjective. Union of man with God, when the evolutionary cycles shall all be rounded into eternal completeness, will then form a perfect universal entity—all-in-all; infinite subjectivity joined with unlimited self-consciousness.

KINDERGARTEN METHOD OF INSTRUCTION.

BY A. W. BALDWIN.

The theory of the kindergarten method of instruction rests on the philosophy that Froebel gives in his "Education of Man," in which the unknown is expressed through the known, the invisible through the visible, the abstract through the concrete, cause through effect. Starting with the known, the visible, the concrete, the creation (man and the material universe), a Creator or creative Force is implied as cause. All creation, being the result of that creative Force, having been created out of itself by the Law of Life, which is its activity, has therefore the principle or essence of the Creator.

The Law of Life, being the law of both Creator and created, unites both indissolubly; it is the law of unity. Man, the created, is eternally united with God, his Creator; and as an expression of God he is perfect, God-like. This principle of perfection, the essence or God principle contained in man, is contained as well in each and every part of man's expression of himself—these parts being varying degrees of lower intelligence, on the material plane (in animal, mineral, and plant life). Animal life is man's affections embodied. Plant life, when the succeeding forms follow in mathematical progression, is his intellectual nature, his logical capacity of mind expressed in visible forms. Mineral life is the expression of the physical nature, being apparently fixed, unchangeable, yet having the same laws and the same dual principle as spirit.

In each degree of intelligence, the whole of the lower and the principle of the higher are contained. On this truth rests all progression. Following the illustration, the vegetable

contains the whole of the mineral and the elements of the animal.

In the *law* of each part of every greater part—of the whole—one sees absolute perfection, the laws of matter being as perfect as the laws of spirit. Matter itself being, in its essence, as eternal as spirit, expresses this quality of spirit. United with nature by his physical senses, man comes slowly into full consciousness of his oneness with God, the central truth of Being. The physical senses teach that the part is the whole; that man is wholly a physical being; that the visible only is the real; that the perfection which he sees expressed through form is form itself. Hence, conceptions of himself have been imperfect, and consequently his expressions have been imperfect, the result being shown in the friction existent in social relations and bodily infirmities.

Out of this ignorance, man, through proper education, can come more rapidly than by the slow process of soul-evolvement, through mistakes made by ignorance. Education, then, consists in bringing the truth of Being into consciousness and teaching man to express it—thus unifying his outer, physical nature with his inner, spiritual nature.

The knowledge of the laws of life, of evolution, of the orderly steps or sequence by which this truth is brought into consciousness, is the Science of Life. The system of directions derived from the knowledge and study of this law, is the theory of education. To apply this law to one's thinking and formative power is the practice of education. To apply it to others is teaching. The object of man's whole education is to bring into his consciousness the truth of Being. Examining himself, therefore, he finds on the physical plane an infinite variety of shapes. On the mental plane he recognizes innumerable degrees of intelligence. Through his spiritual faculty—intuition—he knows there is but one Creator, and recognizes himself as the only manifestation.

Here man finds a law—the law of opposites, of inversion. Applying this law, his first step in self-knowledge consists in

knowing that the opposite of appearances is true. In the early history of the race, the sun appeared to move around a flat earth. Later, as man came into fuller knowledge, he found the reverse of this to be true. Subsequently, still fuller knowledge shows that both are true—one in a lesser degree than the other, and both together are but a part of a still greater truth. He finds that the earth's daily revolutions—not the sun's—produce the phenomena of night and day, and that both orbs together form a part of one great astronomical system.

This fuller knowledge discloses the law of mediation, of equipoise, the law which unites all, and under which, cause is seen as cause, and effect as effect. The material is now seen to be contained in the spiritual, as effect is contained in cause —to be permeated by it; to be of it. Under this law, all is perfect order. Perfect harmony is seen through apparent discord. Every individual is unfolding to perfection, oftentimes through exactly opposite ways, and learning the same truths through diametrically opposite experiences, according to the degree of development. It is clearly recognized that selfishness as such disappears, and that, from legitimate appropriation of what is necessary for the next step in growth, altruism is evoked. Each one appears as a distinct expression of God, obeying the divine law of life by unfolding according to his own peculiar individuality.

The fretfulness of children is recognized as unsatisfied hunger for spiritual truth, and to prepare the mind of the child for this through intellectual training is the object of the kindergarten. Each plane of intelligence contains the whole of the lower and the essential elements of the higher. To perfect the development of the intellectual nature of the child is to insure the evolution of his spiritual nature. Froebel's theory is that the threefold nature of the child should be developed simultaneously, and his method is composed of three parts: "gifts," "occupations," and "games"—each part corre-

sponding to one element of the child's nature, and yet through each is an appeal to the whole nature.

Froebel applies the law of opposites and of mediation throughout his whole system. In the gifts, which correspond to the intellectuality of the child, first the sphere is presented —the perfection of material form; then its exact opposite, the cube; then the mediatory form of the cylinder. This law is carried through all the gifts. In position, the perpendicular is followed by the horizontal and the true slant. This order is rigidly adhered to in all lines of paper folding, cutting, etc. Continuity of thought is developed through sequences.

Successive events or stages in growth in animal and plant life are brought out in the games. A sequence of movement in the construction of forms of life and beauty, with cubes, tablets, sticks, rings, etc., is followed in an unvarying order. The gifts illustrate, in symbols of geometric form, the movement of evolution. Beginning with the sphere, which is the symbol of Unity, and dividing it to show likenesses and differences, progressing through the plane to the line, to the embodied point, we reach here the finale of analysis in material symbols. The occupations now take up the movement, proceeding a step farther into the abstract—to the invisible point, the absent sphere, in pricking and then embodying the synthetic movement—that of integration; expressing the formation of the individual; progressing to the line on sewing and drawing; to the interlacing slats and paper-weaving; to the plane in paper folding and cutting; to the weaving mats; and finally reaching clay, the formless substance that contains all form and out of which all shapes can be evolved.

This is the orderly movement of the kindergarten method; yet at each step the fundamental principle—unity—is ever sought to be developed. Through the gifts, by which mathematics is specially taught in forms of life and beauty, the child's physical and spiritual natures are appealed to. Through the occupations, which correspond to the physical nature, and which specially develop physical dexterity, les-

sons in progressive geometric form are given; and in the construction of forms of life the child is put in touch with Nature, and through forms of beauty his own spiritual perfection is suggested. The games correspond to spirituality, as through them the child expresses his joy, and is shown his relation to animal and plant life, as well as to other individuals—his dependence on them and his responsibilities to them; also the harmonious adjustment of the Whole of life.

So the great spiritual truth of man's unity with God and all creation is brought into child-consciousness. It is not perceived by him as this, however, but indicated by his happiness, which is the result of an harmonious development of the whole nature.

THE USES OF PRAYER.

BY ANNA BISHOP SCOFIELD.

How shall we pray? To whom shall we pray? Shall we pray at all? These are unsettled questions in the minds of many good persons who are striving to perceive the highest truth and to be guided thereby. The tests that have been applied to the usefulness of prayer by a large class of religious people have been for ages purely materialistic. The Lord has been importuned for the bestowal of personal favors—from the manufacturing of the right kind of weather to the slaying of enemies, and from the righteous putting down of infidels to the sending of dollars with which to build higher steeples. Then, too, God has had the benefit of the very best advice concerning the way he ought to deal with the heathen; how he should treat sinners of every sort, so as to show himself equal to managing his fractious subjects; and, finally, how to carry things along generally—after such a fashion as should win and hold the respect of his earthly advisers.

This utter misunderstanding of the true function of prayer, has caused many earnest souls to sorrow over lost faith in what should have been to them a source of strength and uplifting. Jesus said, " Ask, and ye shall receive; " and, as all his teachings referred to the things of the spirit, he must have meant to indicate to his followers that whatever was sought for in the line of true spiritual enlightenment would surely be given. No one prays for houses and lands, for gold and other forms of material wealth, " for Jesus Christ's sake, Amen."

All through the teachings of Jesus runs the mention of his and our heavenly Parent—" Our Father; " and since much of our knowledge of spiritual things comes through our per-

ception of the law of correspondences, we naturally feel and believe that we have not only a Father but also a Mother in heaven. The recognition of the mother element—the Divine Mother—has always been a most potent factor in the power of the Roman Catholic Church to retain the unchanging devotion of its faithful adherents.

The reaction from a bigoted belief in, and a blind reliance upon, a jealous and tyrannical Overseer set in state to judge and condemn to everlasting torment, all but a few of earth's children—a terror-inspiring God—has naturally turned the minds of many from recognition of any sort of relationship between humanity and a superior, divine, and beneficent Power. The atheist glories in his disbelief and calls exultingly upon those whose faith has become the stepping-stone to knowledge, for proofs that he is not right in assuming to occupy the superior attitude of mind. Suppose, for a moment, that all the world were brought to coincide with him. How would it benefit the race to prove it to be wholly orphaned—utterly left out of all consideration for its future care and happiness?

"Like as an earthly father pitieth his children," Jesus affirmed, is the love of our Father, God, for the human race. "I and my Father are one." "My Father worketh hitherto, and I work." These are some of the references made by Jesus to the relationship that he constantly asserted was established between his own soul and that of his Father, in the supernal world; and thus he taught his followers to pray: "Our Father, which art in heaven." This is the first recorded utterance of the modern shibboleth: "The Fatherhood of God and the brotherhood of man." In this now universally employed invocation, Jesus claimed for himself no other mention than that in which he instructed all of earth's children to join.

"Hallowed be thy name." In a sacred name there is power to hold the wavering thought—so may Thy name be hallowed! It is affirmed that every created thing has a real appellation, a name given to it by its Creator. We pass

through this rudimentary state of existence, known as John or Mary, or by some other of the thousand or more titles in vogue that are indicative of differing personalities; but it was long ago shown to an inspired teacher that, at a given point of development, each soul should be given its true name —a new one that should be written in the forehead. Our Puritan progenitors had a dim perception of a higher and inner meaning to names. By calling their children Grace, Mercy, Patience, Charity, etc., they sought to embody spiritual principles.

"Thy kingdom come." No heavenly kingdom can ever be "let down" to the earth. The earthly must become developed and interpenetrated by the spiritual, and thus be lifted up into an harmonious co-relationship with the Divine.

"Thy will be done in earth, as it is in heaven." There is but one Will—so make it known to us that we may realize our at-one-ment with the Divine, even as do "the angels in heaven."

"Give us this day our daily bread." "The earth is the Lord's, and the fulness thereof." (Make us partakers of Thy bounty, that our bodies may have needed nourishment. Illuminate our spiritual understanding, that we may take to ourselves each day such spiritual food as we are best fitted to appropriate and use.)

"And forgive us our debts, as we forgive our debtors." Up to this point there is simply suggested the personal relationship between the petitioner and the Being to whom he prays; but into this phrase quite another condition is introduced—a new factor: forgive *us*, as we in turn forgive our enemies. This puts upon one who utters these words the responsibility of answering his own prayer, or of making the conditions whereby he shall be forgiven and accepted, that thus may be established the eternal vibrations that bind the very lowest to the Highest.

"And lead us not into temptation;" i.e., graciously protect us from following the devices of our own ignorance; but if

we wilfully go our own way, and are overcome with grief and disappointment because of our misdoing, " deliver us from [the] evil " consequences thereof, by inspiring our minds with courage to bear our pains and penalties with true heroism; and teach us through our experiences wherein lie our highest growth and wisdom for all our future lives. " For thine is the kingdom, and the power " to create and to destroy, " and the glory." (All things begin and end in God.) " World without end, Amen."

Jesus had undoubtedly learned the pure ethics of this all-embracing appeal. Principles are unchanging; but, as the law of evolution carries each succeeding representation of the underlying facts of spiritual science, ever higher in the ascending series, on the spiral pathway that leads to the kingdom of God, so in each is embodied a more advanced phase or externalization of such facts. The revelations vouchsafed to the world through the teachings of Confucius, Buddha, and other saviors of men, appealed only to the intellect. Jesus was the first to announce to the heart-hungry that " God so loved the world " that he sent one of his best beloved sons to bear witness to his own eternal Love, and to show how all may become participators in its boundlessness.

The potency of prayer corresponds to the power of the thought or to the exalted aspiration of the soul projecting it. There are some who, seeking divine aid, are too weak in this respect to realize any special results, while the prayers of others ascend as on the wings of eagles. This attitude of the soul is not to be confounded with the " communion of saints." Communion indicates the existence of a degree of equality, which, in the relation of finite man with the Maker of the universe cannot be.

An occult wave has swept round the world. The seals are being broken, and the Sphinxes are speaking wherever they find ears to hear and minds to comprehend. The heart of the mystery is this: There is no new thing to be proclaimed. " Spiritual things are spiritually discerned; " and, with the

divine illumination vouchsafed to all, "a wayfaring man, though a fool," may see and know the deep things of God. But no door will be opened; no angel or "minister of grace" —no "spirit friend"—will descend the ladder of light that leads to the realms supernal; no inspiration of God will ever come to any soul on earth without prayer—in response to either conscious supplication or unconscious aspiration toward the Giver of every good and perfect gift. The ultimate function and use of prayer, are simply to establish our relationship with the divine and everlasting forces that rule and guide our lives. These are ever operating to help us to live above the purely personal relationships that limit our growth and advancement along lines of spiritual unfoldment, and to open to our souls vistas of perfectness on the higher planes of wisdom and understanding of the mysteries of Immortal Life.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

WAS IT TELEPATHY?

I had a singular experience about ten years ago, when a resident of Missouri. At that time I was engaged in the farm loaning business, and found that it was harder to get the money to lend than to find borrowers. On this account I was always seeking clients that had funds for such investments. One day I picked up a newspaper printed in another county, which said that the agent of the Newark Mutual Life Insurance Company, of Newark, N. J., was in a certain city seeking to loan the funds of that corporation. I do not now recollect the name of the agent.

I thought I should write immediately and request the agency of the company for the territory in which I was chiefly operating. I neglected to do so, however, but thought of it several times during the next three or four days. One day I saw a stranger pass my office. This was not an unusual occurrence, but at once the impression came over me that the stranger was the agent of the life insurance company, and that if I desired to get the business I should immediately meet and negotiate with him. This impression was so strong that I involuntarily started to present myself. When within half a block of the hotel, it occurred to me that in all probability I was making myself ridiculous, and I immediately went back to my office, where the impression returned so strongly that I started out again. As I approached the hotel I saw the stranger leave the house and go down the street. I went in, looked at the register, and found that my impression was correct. I immediately followed the agent and saw him enter the office of my strongest competitors. He gave the agency of his company to them. They made several thousand dollars by it, which undoubtedly might have been mine.

W. R. Gay.

A PREVISION.

During a residence of some years in Paris, I had occasion to seek the services of a teacher for the purpose of acquiring a foreign language. Highly recommended to me was a Madame de B., a Russian by birth, and obliged by the death of her husband, who left her unprovided for, to gain a livelihood by teaching languages. This is all I knew of her.

On presenting herself for my approval, although I was impressed by her modest appearance and agreeable manners, something told me not to trust her. I therefore remarked that I would consider her terms, and let her know my decision in a few days—having made up my mind not to engage her.

I did not, however, write at once, and ten days passed. Then came by mail an urgent appeal from Madame de B., couched in terms that would make refusal on my part seem unkind; and I therefore engaged her for a month by letter, inclosing a check.

Now, this is the strange fact: On her second visit I again felt a strong repulsion, which developed into a conviction that a sort of criminal aura emanated from her. I had, too, a mental vision of a man killed by falling off his horse. The lady spoke one day of her late husband, who had been dead a year. I then became almost convinced that she had caused his death; but in this perhaps I was wrong (?). In spite of myself, and knowing I was doing a rude thing, I asked, abruptly: "He was killed by falling off his horse and striking his head against a sharp stone, was he not?" She looked at me in utter astonishment, and grew whiter than usual. "No, Madame," she replied; "it was a disease of the brain that caused his sudden death." We spoke no more of the matter, and at the end of the month I terminated the engagement.

A few weeks later a pitiful letter came saying she was very ill and asking if I would visit her. I did so. Feeling pity for her, I took her in my arms and embraced her. She seemed much affected, and at once gave me her confidence. "Since you are so kind—so sympathique," she said, "I will tell you the truth. My husband committed suicide by shooting himself through the head." I looked straight into her eyes, and asked: "You were with him, were you not?" "Yes," she replied, "alone in a room with him; and but for the protection of the Princess S. I would have been imprisoned."

MRS. R. L. V.

HARMONIOUS THOUGHT-VIBRATION.

I have two friends who have had a number of psychic experiences, and one that occurred a short time ago seems especially interesting. One of the ladies is very susceptible to psychic influences, and the other possesses considerable psychic power. The former suffered considerably from wakefulness, and it gradually became the custom of her friend to put her to sleep at night —sometimes in her actual presence, but frequently by sending the mental command from her home, several blocks away. She was told to sleep until called in the morning, and the message to awaken was invariably sent from a distance, and the sleeper as invariably responded. A few Sundays ago an accident caused her friend to add something to the spoken word of command, and she tapped distinctly a number of times on her own bed, saying at the time, "Lena, wake up!" Half an hour later they met, when Lena said: "You did not call me this morning; I was awakened by hearing a distinct tapping on my window." On comparing notes it was found that the time of the two tappings was identical.

Miss L. H. V.

* * *

DREAMS AND DREAMING.

Dreaming is commonly regarded, and correctly no doubt, as the activity of the mind in complete sleep, which leaves sometimes distinct traces in the waking consciousness—at other times indistinct traces, or none at all. The phenomena of subconsciousness indicate that the mind is always, even in the most profound sleep, more or less active. Only when the results of the thinking process come into the conscious mind do we take note of the mental activity.

Although Zeno recommended examination of dreams as a means of acquiring knowledge of the true self, and many philosophers have attached the greatest importance to dreams, yet they are probably in most cases, as Dryden says, "a medley of disjointed things." But they sometimes furnish evidence of intellectual capacity which surprises the waking self. Spurgeon relates that once when he had been unable to prepare a sermon for the following Sunday, he arose in his sleep on Saturday night and prepared the notes of a discourse which was not inferior to those

sermons which he thought out and prepared in his normal conscious condition. The work was done without that consciousness which was suspended when he went to sleep, and resumed when he awoke. When the notes were completed, he returned to bed and his repose was continued until his usual hour of waking. He was surprised to see the notes, when he went to his study, all prepared and ready for use. Evidently his mind had been in active operation during the night, though the activity was not perceptibly connected with the memories of his conscious state. This case, and others of a similar character which are authenticated, point not only to mental but to muscular activity as well, and to a precision of movement which is surprising, considering that the eyes are usually closed under these circumstances.

Condillac, while engaged in writing one of his works, completed in his dreams a train of thought where he had left off on retiring for the night; and Coleridge, as is well known, wrote from memory one of the pieces that he had composed in his sleep. He commenced the writing as soon as he awoke in the morning, continuing till he was interrupted by a visitor with whom he conversed for awhile on business matters; but he could never recall the thread of the story, and " Kubla Khan " remains a fragment.

We have the testimony of mathematicians who while asleep dreamed the correct solution of problems which had baffled them while awake, and of authors who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes; and Sir Thomas Browne composed comedies in his dreams which amused him greatly when he awoke. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was mortified by imagining his antagonist had the better of him. Goethe often recorded during the night, ideas which had occurred to him during sleep on the preceding night. Helen Hunt, when she sent her last poem for publication, wrote to her editor: " I can hardly say that I wrote this poem, for I awoke with it on my lips." James Grant, an electrician, of New Haven, Conn., relates that in a dream he located a break in the insulated cables which the electric experts had tried in vain to discover. He dreamed that the difficulty was where it was thought not likely to be found, and he was laughed at for the suggestion when he

offered it. But the examination was made and the break was found at the exact point designated in his dream.

The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends as vividly as if the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These and a multitude of similar facts prove that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, and they show, too, that what is originally perceived is not the external object, but the effect which the object has produced upon the mind—a symbolic representation of the external thing. Thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world.

What is still more wonderful, if possible, is that the imagination may during this time indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

There is a large amount of testimony, including statements by persons whose intelligence and veracity are beyond question, which would seem to show that the mind, during natural sleep and hypnotic trance, possesses clairvoyant powers of seeing what is occurring at a distance. The most careful investigators of psychic phenomena assert this as a fact experimentally proved, thus confirming the testimony in support of the claim of thousands who have had the experience but who have never systematically investigated the subject. . . .

Is there in a man, as Mr. F. W. H. Myers suggests, a larger and more comprehensive consciousness, in which all the apparently different personalities unite, and to which what we define as the subconscious is as much a part of the conscious mind as are the thought and experiences of the ordinary waking state? This view, if now only a speculation, may yet come to be recognized as an important fact in the psychology of the future. Be this as it may, all who have given careful attention to the subject will agree with Dr. Edward von Hartman when he says: "What we possess to-day in the way of history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed."

—*B. F. Underwood, in Secular Thought, Toronto.*

DEPARTMENT OF

HEALING PHILOSOPHY.

MORBID TENACITY.

"He in whom the love of truth predominates will keep himself aloof from all moorings and afloat."—*Emerson.*

Life is inspiration and expression. If we fail in one we fail in both. We often close ourselves to fresh thought by our tenacity of the old. The attempt to harmonize the old and the new thought is as if a tree were to cling to its dead leaves and expect at the same time to renew its foliage. When good reason is shown for doing so, we must be willing to let go favorite ideas and prejudices. As long as we hold on we cannot move forward.

We have been taught to "hold fast that which is good." It is of equal importance to let go of whatever has served its purpose. Having gained a higher thought, why still cling to the lower? Life is not accumulation; it is circulation. Must existence, therefore, necessarily include unrest and disease, disappointment and loss? We fall easily into the habit of believing life to be chiefly discipline and trial. Is this the whole truth? Is not perfect peace possible here and now? Must work be always anxious, and rest without repose? Must we continue to hasten through our occupations without any real enjoyment, but only a feeling of dissatisfaction because of deficiencies?

We dwell in the negative conditions of life. We labor day after day, with no hope except the chance of attaining an indefinite goal called "heaven." "Such is life," we say to one another, as we limp along with heavy hearts, dimming eyes, and wrinkled faces. In our ignorance we pride ourselves that we can say, "Thy will be done." We imagine sorrow and trouble are sent by God, and we moan with one another in "sympathy." Truly Emerson might say that men are "like gods playing the fool." Let our eyes be opened and this nightmare be dispelled; let "the day

break and the shadows flee away." We are but in the morning, and the long day stretches out in a glorious perspective.

Heaven can never be found through death. Death of itself brings nothing. It is an error to believe that death in the mortal sense is "gain." Through death we will not find treasures or lamented friends unless they and we, through the harmonies of truth, are drawn into spiritual companionship. Upon the other shore we shall find what we take with us. Gain comes only through development.

Environment is not a fetter, though often proffered as an excuse for the poverty of our lives. Such thoughts act as opiates to personal dissatisfaction. In bondage we may be, but, if so, as willing captives—slaves to many masters who all serve under the one great potentate of selfishness. We desire power, and yet are ruled by self-appointed taskmasters. Toiling and sweating under heavy burdens, dare men submit their troubles to an honest spiritual analysis and be ready to let them go? That is a searching question. Self-pity is carefully nursed and enjoyed with morbid satisfaction.

There was once a young man in Galilee who thought he desired eternal life till he was bidden to relinquish his accumulations. He went away sorrowful, for he had great possessions. This is the case with many who are attracted to the new thought of the day. They make but little progress, and the reason is not difficult to find. They are not willing to let go. They want to hold on to old ideas, old standards of living, and old habits. They are afraid of finding themselves cut loose from the old moorings of thought. Anchored so many years, their anchors are imbedded in the mud, and their life-craft is covered with barnacles. It would take a serious effort to cut loose—to put the ship in order and be ready to sail on a voyage of discovery. Pride and indolence forbid. What would people think of such unusual preparations? The ocean of Truth is very wide. How can they, with a new pilot, sail away from the haven where a fleet of friends lies idly swinging at anchor? At last a storm arises and breaks the cable-chains. The conservative mariners are driven out to sea by some event of life—a death, or an illness, possibly a bankruptcy. Their seamanship is tested as never before. It is found, alas! very sadly at fault, and navigation must be studied anew. Ballast has not been stowed away, and, as for cargo, it must all be thrown overboard to right the ship.

Then begins the great lesson of letting go. Adrift and not well provisioned, men realize that their so-called "faith in God" was only faith in friends, in bank accounts, in church or social position. Their "great possessions" prove to be like the "immigrant's gold"—the iron pyrites of the mining regions that are carefully hoarded by the tenderfoot until he learns that "fool's gold" can buy nothing.

These fancied riches may be the self-righteousness of the pietist, the intellectual treasures of the scholar, worldly friendships, or influence and business credit. All these would be sadly compromised by any association with new cults. So men prefer their bondage and indulge their indolence rather than let go. For the future, they are consoled by the expectation of a paradise where all treasures will be found; for the present, they cling to the bric-à-brac of life—things and friends, or reputation.

But what is highly esteemed among men is but lightly regarded in the kingdom of good. Humanity can only postpone the day when there will be petitioners in bankruptcy mournfully crying, "Who will show us any good?" Men must begin some time and somewhere as little children, before they can enter the kingdom of Truth.

CHARLES B. NEWCOMB.

A HOUSEHOLD CURSE.

Although the development of civilization seems to have assisted the development of many apparently new diseases, yet the various forms of disease known commonly and generically as cancer seem to have outstripped all others, and to have become possibly more frequent than anything we meet with, except consumption and contagious fevers. Where, in old times, it was so rare a thing to meet a person thus afflicted that such a person was a sort of curiosity, now it is so frequent an occurrence as to excite no surprise, although it occasions a general alarm and allows nobody to feel safe.

It used to be said concerning one of our older States, full of aristocratic birth and breeding, that there was no well-connected family in it that had not some member in an insane asylum. But a statement in kind, physicians tell us, could now be made with only less truth of the disease of which we speak. Various reasons have been given for its appearance and growth, such as the inheritance of a scrofulous diathesis; the probability of the sins of

the fathers being visited on the heads of the children; life in wrong climates, upon alluvial soil, and in damp regions. One physician has declared his opinion that the eating of tomatoes accounts for the spread of the disease, although his opinion has not been widely indorsed, and many medical works pronounce the eating of cheese to be the active agent, the disease being very prevalent in cheese-eating communities. The last word of science concerning it is that it is not hereditary; that one member of a family has no need to dread it because another member has suffered from it; that the most that can be said on that head is that one family may be more constitutionally susceptible to it than another. But on the whole the disease is individual, largely dependent upon nervous shock. and comes to women in middle life more often than to other people.

The natural inference from this—and it is the one that physicians would insist upon—is that women approaching middle life must be more carefully guarded from any sudden shock or severe strain upon the feelings than has been the habit with those about them.

Usually, with most families, if there is any sorrow, pain, or stress to be borne, it is the mother or the aunt who is thought fit to be the one to bear it; not the young, strong, healthy person in the full bloom of physical power, but the woman enfeebled by many sicknesses, by many wakeful and watching nights, by all the household anxieties, and by the wearing process of years. The families where the daughters endeavor to shield the mother or the aunt from work and sorrow and solicitude are too few to be mentioned in the general count, and the husband is a marvel who does not look upon his wife, upon "mother," as he often calls her, as the one to turn to in an emergency, the one to help him out, the one to bear the brunt, the one to know the worst of everything, the one to suffer if there is any suffering to do, and to keep others from the knowledge of suffering. It is at this time of her life, too, more often than at any other time, that a woman, conscious of the falling off of her young and good looks, and fearful of an equal falling off in her power of attraction, is in danger of finding reason to fear herself supplanted, or on the way to be supplanted, in the affections of the one in the world most important to her, and it is at this time of life that it is too generally felt that she needs no more gayeties and light enjoyments and distractions, but prefers to stay quietly and properly at home, and if she

does not prefer it, should be allowed to do so for the look of the thing.

In reality, it is at this time that the daughters should make their value to their mother felt by her as never before. It is now that the husband should surround her with kind observances, and comfort her, before she knows the need of comfort, with assurances of her increasing and infinite preciousness to him, and should be more careful than he ever dreamed of being in his youth to give her no ground for a suspicion of anything else, or for an idea that she is any way outside of the pale of his full confidence. It is now that every gayety and amusement likely to absorb her thoughts should be opened to her, and that she should be frequently led away into distractions and pleasures. . . .

When this care is taken of those in middle life by those who are in its full strength, by daughters, husbands, and nieces, the trouble which is becoming a household curse in its frequency may again become a wonder, a curiosity, and an almost unheard-of thing.—*Harper's Bazar.*

THE BRAIN CAN GROW.

Recent experiments by M. Vitzou, a French physiologist, lead to a somewhat sensational conclusion, and may possibly explain some wonderful and inexplicable recoveries from brain injury that have been reported in the past. That conclusion, briefly stated, is that a part of the brain, when entirely destroyed or removed, may be replaced by the growth of new brain cells.

If this be true, then the brain—the dominating organ of the animal economy—possesses a property that is shared by none of the lower organs over which it presides, namely, that of natural replacement after injury. If a man's finger is cut off by a circular saw, no one expects to see a new finger grow out in its place; if he loses an eye, we do not look for another to replace it. Yet if M. Vitzou is right, the destruction of an important lobe of the brain—for instance, that which presides over sight—need not be hopeless. The cells will gradually form again and respond to the usual impressions received through the optic nerve as before.

This property of regrowth is common among the lower creatures. If a lobster's claw be taken off, a new one will grow in its place. With still lower organisms the removal of almost any amount of tissue is scarcely a serious affair, and its replacement

is largely a matter of time. Now it appears that the higher animals share this power, at least with respect to one organ, and that the most important of all.

This is not altogether a new idea. It has been advanced before, and has even been made the subject of somewhat heated controversy, but M. Vitzou's experiments are so apparently decisive that they may settle the matter, although in science all questions are open, and no one may consider that he has said a permanent "last word." However this may be, these are the experiments that seem to settle the matter. They were tried not on man, it is unnecessary to say—for it is not yet legal to scoop out even part of a human brain while its owner yet lives—but on some of his nearest relatives among the lower animals, namely, monkeys.

In this case that part of the brain which presides over the sense of sight was removed from each of the monkeys, the part without which any of us would be quite as blind as if his eyes were put out. It was quite evident, after the operation, that the animals were, in fact, totally blind. They were kept and cared for, and as the months went on they seemed to be on the way to recovery. Finally in about a year's time it was evident that they saw, if not as perfectly as before, at least partially; that is, something was performing the functions of the removed brain tissue. So far the experiment can hardly be said to be conclusive, for cases have been known where one part of the brain has been able to perform the duty of another part. It may have been, then, that the task of responding to visual impressions had been learned by some other part of the brain. The monkeys were therefore operated upon again —part of the skull was removed, and the brain was examined. The part that had been taken out, was found to be partly replaced by a growth of new cells, so that it seems practically certain that it was this new brain growth that had been the cause of the partial restoration of sight.

What will all this lead to? If it will be of any benefit to the human race, then the poor monkeys suffered and died in a good cause. If a monkey's brain cells can grow again, so, undoubtedly, can a man's; and this fact gives us reason to hope for the recovery, in cases of serious brain injury, that before seemed hopeless. Again, if such growth is possible, means of fostering and stimulating it are probable, and will doubtless be the objects of further research. Some method may even be discovered by which the new growth may be made more vigorous and healthy than the

old, in which case startling and sensational results may follow, though this may seem to be looking a little too far into the realms of mere possibility. But why should not a weak part of the brain be cut out and replaced with a new and healthy growth of brain cells? Why should not the idiot be given in this way a new thinking machine, and the imbecile, the paranoiac, the crank, be fitted out with new mental apparatus?—*New York Herald.*

ELECTRICITY AND HYPNOTISM.

That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Tuke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well-attested proofs of this power of the mind over the body are afforded in the fact that blister can be raised by mental suggestion, and that stigmata undoubtedly occasionally appear on the hands and feet, and in the side of certain religious ecstatics who vividly see the crucifixion. Dr. J. W. Robertson says that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient. He has found that electricity more than anything else appeals to the imagination, and very often the effects obtained by an electric application are purely psychological. It has frequently happened to him that through a failure properly to connect his circuits, or some other slight mischance, the supply of current was cut off, and yet the patient would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, caused the sensation of burning at the electrode to be felt, the limb to contract or relax, and many other phenomena to assert themselves which were usually associated with the application of the electric current. Another surgical procedure which has suggestion as a basis, is the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention.—*St. Louis Globe-Democrat.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A LOOK AHEAD AND A STEP FORWARD.

Since the establishing of THE METAPHYSICAL MAGAZINE, there has been very great advancement in almost every department of thought in nearly every part of the world. The want then recognized has rapidly developed to a positive necessity for literature carrying advanced teaching. It is also important that it be presented in such form as to be readily recognized by those who, in beginning to think, desire the help of other minds.

The increase in circulation of literature of this order has been almost phenomenal; yet the supply of such as embodies correct teaching is always less than the demand.

Because of these facts, there seems to have developed, during the past year or two, a tendency on the part of new searchers to accept first that which comes easiest to hand, or that which presents itself in the most attractive garb, perhaps without looking deep enough to discover the real *metaphysical* foundation of all such teaching.

With a view to meet in a more general sense the increased and varied requirements of this great awakening to the higher principles of life, we have decided to broaden the field of action of this periodical as much as possible, in the interests of the growing class of new inquirers. Accordingly, the June number will appear under the name of "Intelligence," and in an entirely new dress, calculated to popularize the magazine, while yet retaining the true metaphysical character of its teachings and maintaining the same standard as heretofore. The special departments will all be merged into one editorial department, where the same subjects will be treated in the broadest possible manner.

We believe that this departure will prove to be in the direction of free-

dom, liberality, and increased usefulness; and we look forward expectantly to a cordial and hearty co-operation from every former friend of THE METAPHYSICAL MAGAZINE, as well as from all who value truth for its own sake, to help us establish "Intelligence" as the prevailing influence in the literature of this new thought era.

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FOREGLEAMS OF SPIRIT.

There are no boundaries to the spiritual universe—no bonds to the aspiring soul, no limit to the potency of faith.

The spirit of truth is here, and can accomplish all things. There is nothing too broad, too high, too deep for it to compass. I have heard its voice, as it came surging through the depths of my being, and I am obedient. Who shall dare to stay its current, or dam the transcendent flow of vitality which seeks to discharge itself at my threshold?

I am sovereign in my own universe. All inferior forces wait upon me and accomplish the purposes of my unerring will.

I am an organized centre of spiritual forces, and I radiate of my abundance to the utmost circumference.

The wealth of the spiritual substance is incorporated in my very being. All things are mine by birthright. In this I show no special arrogance, for I hold my estate in common with all the children of the King.

I wield the potencies of the universe, which adapt themselves to the wants of every creature. Eternally sublime, I wait the transforming processes of the ages.

The alembic of spirit is at my very soul centre. Here is the fragrance distilled which sheds its bounteousness upon a waiting world.

An Æolian harp, breathed upon by the celestial gales, I vibrate only harmony and peace.

I am a focal point of omnipotence. Streaming through me in one continuous flow, the Divine Energy finds its own channels of distribution and its own vessels of expression.

I have taken possession of my temple, which is dedicated to the service of the Good. Its altar-fire of love is quenchless; its ministrants are holy thoughts. The water of life fills its bowls, and with perfumed spray of chastity are all its appurtenances cleansed. Its avenues are closed to the entrance of all impurity, and forth from its gates speed the glad messengers of truth with songs of everlasting joy.

"As captain of the Lord's host am I come." Fully armed and equipped, I now step forth in the service of humanity, and my arms shall never rust, nor my whetted blade of steel be turned aside from following up the course of victory.

DECLARA.

MUCH SMALLER THAN ATOMS.

Professor Elmer Gates has been making some researches recently which throw light upon the nature of the ether which is supposed to fill all interstellar space. Hitherto science has been disposed to claim that this mysterious element, if such it may be termed, was homogeneous and continuous everywhere ; i.e., not consisting of distinct particles. But Professor Gates has proved to his own satisfaction that the ether is actually composed of such particles. That they must be infinitely small goes without saying ; but the Professor asserts that they are as much smaller than a chemical atom as such an atom is smaller than the sun. If that be so, it is no wonder that nobody has succeeded as yet in finding out about the nature and properties of ether.

However, Professor Gates thinks that he has made a beginning in research in this direction. The first step has been accomplished by devising a means of creating an absolute vacuum—something never accomplished hitherto. Though the air in a receiver may be reduced by an exhaust-pump to the utmost tenuity, even to the one-millionth of an atmosphere, some of it still remains. A Crookes tube contains a little air. Up to now the total vacuum has been a mere conception, never accomplished in fact. But Professor Gates's vacuum is absolute. He produces a glass receptacle which contains not a particle of air. It has absolutely nothing in it save the long-sought ether.

This remarkable result is accomplished in a very simple way. To begin with, the Professor takes a tube of potash glass. This is an extremely hard glass, requiring a much greater heat than any other kind to melt it. He fills the tube with another sort of glass that is very soft, having a melting point five hundred degrees lower than that of the potash glass. The tube and its contents are then subjected to slow heating, until the soft glass is sufficiently melted to enable it to be pulled out bodily part way from the tube of hard glass containing it. The space thus left is an absolute vacuum, containing no particle of air or any other gas. It holds nothing but ether pure and simple.

Here, then, is a quantity of absolutely pure ether. The question is, will it exhibit under certain conditions any phenomena calculated to throw light upon its nature ? One thing which Professor Gates has accomplished by means of it is the taking of photographs in the dark ; but he declines to say much about that, inasmuch as he has made only a beginning at it. An extremely interesting experiment is performed by suspending in the vacuum a little metal ball on the end of a platinum wire. The ball and wire are fixed in place incidentally to the process of creating the vacuum. A glass lens is used to focus the sun's rays at a point near to the ball. At the point of focus—according to the theory, as Professor Gates explained

it—the particles of ether move about most rapidly, and are farthest apart, owing to the sun's energy. Thus the ball swings toward that point of less density. This it does every time, showing that it is acted upon by some sort of matter. The Professor regards it as proof positive that the ether is a material substance, and composed of particles which are thickly crowded together, though inconceivably minute. This is the substance which fills all space—whose wave-motions make light and transmit electrical energy from the sun to the earth.

Professor Gates has succeeded in making photographs with the dark rays of the sun; i.e., the rays of the solar spectrum above the violet and below the red. This is not new, but he is carrying experiments in that line beyond any point hitherto reached. His new-built laboratory in the suburbs of Washington has dark rooms for developing purposes, which are black beyond the blackness of the Egyptian plague. They are windowless, and are entered by tortuous passages, so that no ray of light may reach and penetrate the gloom. The walls are painted black and are made of wood, with layers of tar paper, lead, zinc, gallium, and orange paper, all of which have the power of absorbing light. The walls of the passages are constructed in the same way, and the path is further barred against light by a series of black curtains.

This laboratory is a very remarkable establishment. It is crowded with instruments and apparatus for psycho-physical research. Professor Gates has several boxes which are filled with illusions of various kinds. Most of these are illusions of the eye, but there are others which deceive the touch, the taste, and other senses. According to Professor Gates, human beings have eight senses—the sense of cold, the sense of heat, the sense that a muscle is moving, touch, taste, smell, hearing, and seeing. And, by the way, he has a collection of fifteen hundred different smells, good and bad, in a series of bottles containing perfumes and various chemicals. They are intended for the education of the sense of smell.

Ordinary people are constantly deceived by false appearances in this world. In the College of Mind Art, which Professor Gates is establishing, he proposes to train the minds of students so that illusions will cease to deceive them. The illusions primarily considered are those of the senses. The Professor has more than three hundred illusions of the sight. A simple example of this kind is a teetotum, consisting of a black paper disk and a pin of wood. When this little top is spun on a printed page, the paper disk looks transparent, and as if made of glass, so that one can read the print through it—the fact being that the paper disk has a couple of slits in it. A familiar illusion of touch is Aristotle's pea, which feels like two peas when rubbed beneath the first two fingers of the hand crossed. —*Exchange.*

THE SEER.

My soul is thrilled by Powers unseen ;
I hear the music of the spheres,
And like a flash across the mind
I see events of coming years.
I read the hearts and souls of men ;
I watch the planets in the sky,
And by conjunction of the stars,
Foretell the plans of Destiny.
I sit in half unconscious trance,
A passive tool for unseen Powers ;
And spirit-voices, whispering low,
Speak to me in midnight hours.
I feel their presence ever near ;
Their thoughts are flashed upon my brain,
And often in the wind I hear
Voices calling, loud and plain.
I see strange shadows in the gloom—
Forms transparent, robed in white,
And often through the dark appear
Gleaming bars of bluish light.
I hear soul-music, soft and low,
Pulsing through the twilight dim,
And often in the golden dawn
Echoes from an angel's hymn.
I send my soul in trance away,
To soar through realms of mystic light—
Through realms of vast Infinity—
By stars and constellations bright ;
Through solar systems, poised in space,
Revolving on their endless way ;
By starry worlds, to us unknown,
Perfect in their grand array.
All mysteries I see and hear,
And partly, dimly understand
The purpose of the great I AM,
Who rules the mystic spirit-land.
I bow in awe before that One,
That holy One, so grand and wise,
Whose Law is everlasting Love—
Whose tender mercy never dies.

REGINALD B. SPAN.

THE UNIVERSAL ETHER NOT MATERIAL?

The opinion held by many scientific men, that ether is simply a very attenuated form of matter, was recently combated very ably by Professor Dolbear in a lecture before the Boston Scientific Society. He based his position on a comparison of the qualities of matter with those of ether. In seventeen particulars this comparison was made, his purpose being to show that matter has definite structure, the parts of which are different; that there is a certain calculable quantity of it in the universe; that it is heterogeneous; that one particle attracts another; that it is subject to friction, has inertia, is chemically selective, heatable, elastic, and a transformer of energy. In all these particulars it differs from the ether, which is structureless, unlimited in quantity, and homogeneous, all parts being like all other parts; nor is it attractive, or else it would have gathered in denser masses near the sun and other large bodies; nor has it any inertia or chemical relations—does not absorb heat, and is not a transformer of energy. Finally, Professor Dolbear points out, ether receives wave-vibrations and delivers them without loss at their destination, and, again, matter appeals to the senses, which ether does not.—*New York Sun.*

***

Plato was as eminently practical as he was profoundly speculative. He was a sage who affected no superiority, a philosopher without arrogance, a scholar without pedantry; he lived a celibate life without being ascetic; he was of royal descent, yet never supercilious; an aristocrat in sentiment, yet tenacious of the rights and welfare of every one. Goodness was the foundation of his ethics, and a divine intention the core of all his doctrines.—*Alexander Wilder, M.D.*

***

Truth must be as broad as the universe which it is to explain, and therefore far broader than anything which the mind of man can conceive. A protest against sectarian thought must always be an aspiration toward truth.—*A. Conan Doyle.*

***

Nothing can delay or hasten us except ourselves. Nobody can hinder or obstruct events related to us. It is the interior condition of the individual that governs absolutely all and everything related to his life.—*Charles B. Newcomb.*

***

I count that heaven is only work
To a surer issue.

—*Robert Browning*

BOOK REVIEWS.

AN OUTLINE OF PSYCHOLOGY. By Edward Bradford Titchener, A.M., Ph.D. 352 pp. Cloth, $1.50. The Macmillan Company, publishers, New York.

This volume is not only an outline, but a text-book of equal value to teachers and students of psychology. The author is an experimentalist, and his conclusions are therefore based largely on experience, which gives the work a practical importance that differentiates it from the many volumes extant (chiefly German) that are devoted merely to theory and speculation. The book is clear, concise, and methodical, the different sections constituting virtually an epitome of the results of modern research in this important field. H. C. Warren, of Princeton University, hopes that this treatise "will find its way into the hands of the 'laity,' and help to dispel some of the grotesque notions that are prevalent about experimental psychology"—a suggestion that we cordially indorse, as the author clearly indicates the point at which psychology gives way to metaphysics. While showing the complementary nature of these sciences, Dr. Titchener's analysis is so thorough as to remove all misapprehensions concerning their alleged identity.

THE LANGUAGE OF THE STARS. By the author of "The Light of Egypt." 100 pp. Paper, 50 cents. The Astro-Philosophical Publishing Company, publishers, Denver, Col.

A primary course of fourteen lessons in Celestial Dynamics that will interest especially students of esoteric masonry. Its aim is to give a practical exposition of the astro-magnetic forces of nature, particularly in their relation to mankind. All interested in either the ancient or the modern development of astrology will find this little work of profitable use. It is simply and clearly written and is illustrated with numerous diagrams and plates. A valuable glossary of technical astrological terms concludes the treatise, which is unique in the variety of its information.

A ROMANCE OF THE NEW VIRGINIA. By Martha Frye Boggs. 369 pp. Cloth, $1.25; paper, 50 cents. The Arena Publishing Company, publishers, Boston.

This is a well-written story of considerable power and originality. It treats of love in a somewhat idealistic way, but its tone is refined and its incidents not improbable. It is evidently the work of an intensely

romantic soul, yet one whose motive is to furnish entertainment of a pure and elevating kind. In common with other fiction-writers of the day, the author drops into psychology here and there, revealing a degree of familiarity with the intricate processes and potencies of the human mind. The work is exciting in a good but rare sense, and is full of mystery. Not constructed on the old lines, this "Romance" is assured of a cheerful welcome even from those whose preference is for "light reading."

DANTE AND CATHOLIC PHILOSOPHY. By Frederic Ozanam. 507 pp. Cloth, $1.50. The Cathedral Library Association, publishers, New York.

The lectures on Dante delivered by the Professor of Literature at the Sorbonne, about fifty years ago, are now presented in book form for the first time in English. The translation is by Lucia D. Pyschowska, who has adhered to the idiomatic features of the French original with a fidelity that preserves the Gallic flavor imparted by the author. Yet the translating, as well as the writing of the preface by John A. Mooney, LL.D., is the work of a profoundly sympathetic mind, whose favorable predisposition is unmistakable. An attempt, more or less successful, is made to remove from Dante the stigma of heterodoxy and to refute the claim of certain Protestant authorities that the author of the "Divine Comedy" was an opponent of the Papacy. Much interesting light, however, is thrown upon that turbulent period of French history—the fourth and fifth decades of the present century. The book as a whole is very suggestive.

* * *

A publication much out of the beaten track is "The Viavi Cause," published by the Viavi Company, of San Francisco and New York. The purpose of this journal is to promote the physical development of Woman along scientific lines, and the present number is made up wholly of letters from representatives of almost every profession. Its most significant feature is perhaps the great number of communications it contains from practitioners of mental science, the opening letter being from Countess Ella Norraikow, who remarks: "When the unity of man, Nature, and God—our oneness with the Divine—is fully realized, all forms of weakness become impossible, and the individual resumes possession of his natural birthright—health."

* * *

OTHER NEW PUBLICATIONS.

THE ROYAL ROAD TO HEALTH. By Charles A. Tyrrell. Paper, 193 pp. Published by the author, New York.

THE ORACLE OF MYSTERY. By C. H. Van Dorn. 26 pp. Paper, 25 cents. Published by the author, New York.

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